



The Improvement Era

November 1958

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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

A Recent Study



A recent study by UNESCO found that at least fifty percent of scientific literature is in languages which more than half the world's scientists cannot read. Nearly two-thirds of the engineering literature is in English, but more than two-thirds of the world's professional engineers cannot read English, while a still larger proportion of English-reading engineers cannot read scientific literature in other languages.

Study of Primitive Tribes

A study of the primitive tribes of Mexico, Guatemala, and Peru by Drs. Hans H. Neumann and N. A. DiSalvo has confirmed that soft diets and lack of exercise contribute to the presence of caries in "higher" civilizations. The natives didn't use toothbrushes or toothpaste; they ate diets high in carbohydrates, even containing simple sugars; and the water had too little fluoride to be important. The diets included materials such as hard, crusty bread or nuts. The Peruvians can exert a force of 184 pounds with their jaws, the Mexicans 166 pounds, while American athletes averaged 127 pounds.

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Our cover this month is a full-color reproduction of an oil painting of the Sacred Grove, Palmyra, New York. The painting, by Elder Frank Magleby, now hangs in the Eastern States Mission home, New York City.



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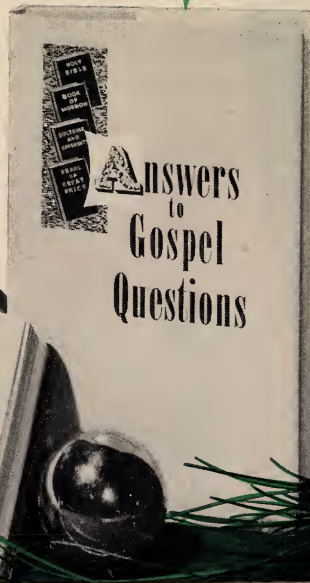
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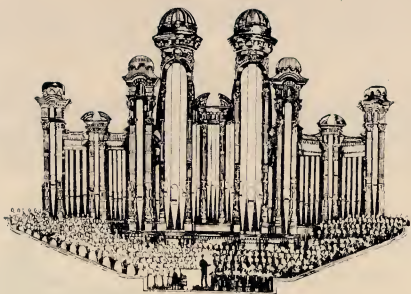
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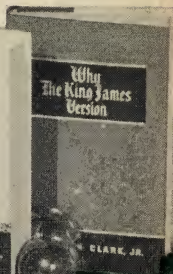
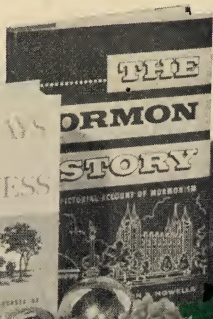
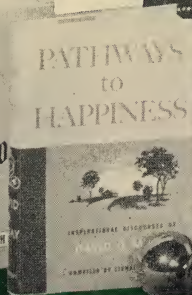
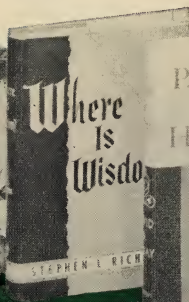
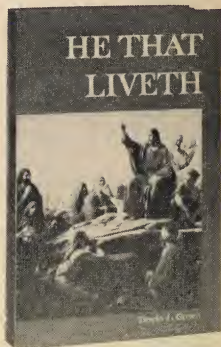
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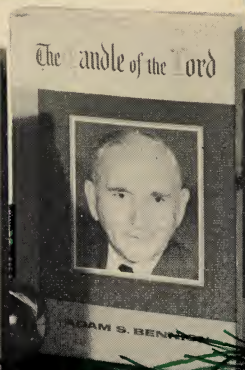
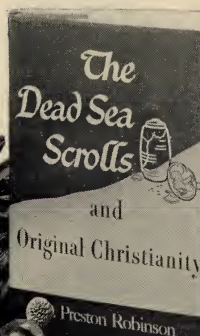
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Letters and Reports

A WARD TEMPLE SESSION

One of the brethren at priesthood meeting asked why the Idaho Falls Seventeenth Ward couldn't have a temple session of their own. They decided to find out. President William L. Killpack of the Idaho Falls Temple agreed that a third temple session could be had on the regular North Idaho Falls Stake temple day if enough came to fill it. The Relief Society sisters offered to help by assisting in

getting temple clothing ready. The MIA arranged a list of girls who would do baby sitting, accepting it as a church assignment instead of receiving money for it. The session was a great success, sixty-six men and sixty-three women attending—about ninety percent of the ward members holding temple recommends had been present. Later in the evening the group met for cake and ice cream, and to have their picture taken.



Paradise, California

Dear Editors:

My family has received about five issues of *The Improvement Era* and we look forward to a new one each time.

Being converts of seven months, we find strength and guidance in Sterling W. Sill's features on leadership development. I like it so much that when I had the privilege of speaking at my high school graduation, I read his article called "The M Factors" and made it the foundation for the talk.

Sincerely,
Beverly J. Pessner

Seattle, Wash.

Attention: The Editors

I have been a reader of the *Era* for a good many years—in fact, since becoming a member of the Church in 1940. The *Era* was to a certain extent instrumental

in my being converted, and since then has been very close to my heart.

I like the new *Era* because of easier readability, better arrangement, better illustrations, etc. Though I personally am interested mainly in the gospel articles, . . . I am very disappointed in the new method of showing footnotes at the end of the magazine. Footnotes should be at the bottom of the page where they are easily accessible to those interested in them. Even though it is an all-purpose magazine, those articles of a scholarly nature with footnotes should be printed the way scholarly articles are normally printed, with footnotes at the bottom of the page.

The *Era* has meant so much to me the past ten years or so that I have gone to the trouble and expense of acquiring a complete set, from Vol. 1 to the present, all of which are bound. I find them price-

(Continued on page 804)

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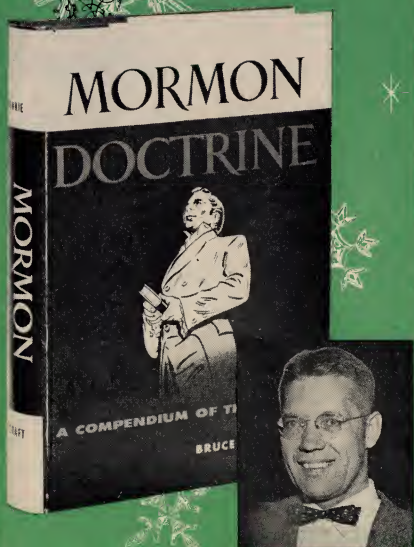


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by Bruce R. McConkie

No LDS home should be without this clear and concise encyclopedia on Mormonism. Explains thousands of beliefs of the Church with scriptural references cited for further study. Basic principles of salvation, as revealed anciently and again in modern times, are defined and outlined with rare insight to bring the reader to a complete understanding.

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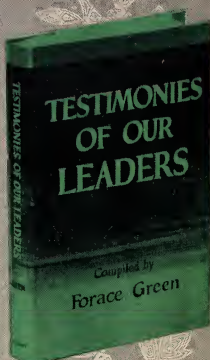


2. TESTIMONIES OF OUR LEADERS

Compiled by Forace Green
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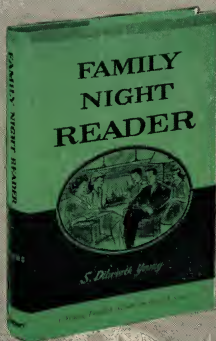


3. FIRESIDE READER

by S. Dilworth Young

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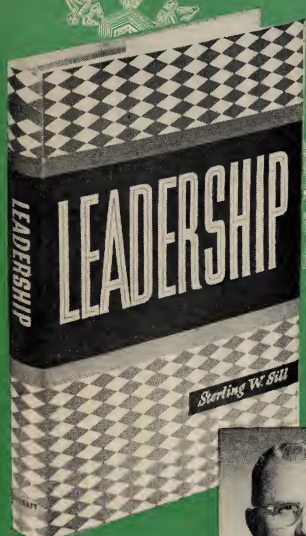
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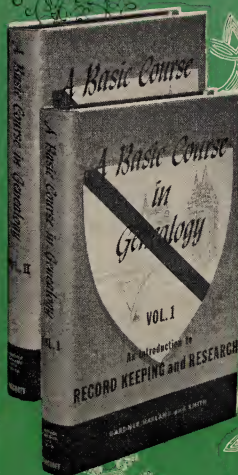
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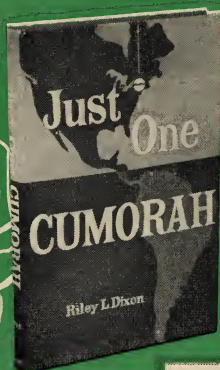
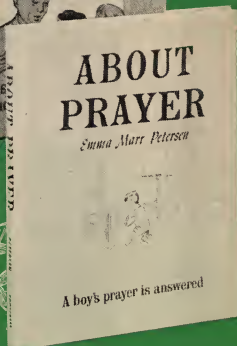
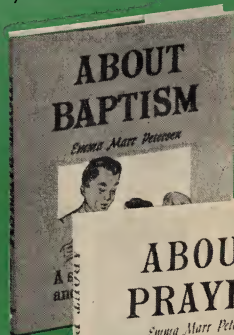
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354

Christmas Silhouettes



11. PATHWAYS TO HAPPINESS

by David O. McKay

Here is a book you'll love and cherish for it contains some of the choicest of President McKay's sermons and writings. Chosen and compiled by his son, Dr. Llewelyn McKay, these articles clearly reflect the profound thoughts, emotions and keen insight of President McKay.

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17. A LETTER TO MY DAUGHTER

by Ora Pate Stewart

18. WHY I BELIEVE

by James Edward Clark

19. SOMEWHERE I'VE READ

by Lucy Thomson

20. MINUTE MASTERPIECES

by Lucy Thomson



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buttery-rich
sauce
all-prepared for
creamed dishes**



*Aunt Penny's recipe for
an old-time favorite*

Baked Macaroni & Cheese

Heat 1 can Aunt Penny's White Sauce to boiling. Grate $1\frac{1}{2}$ to 2 cups Cheddar Cheese. Put 1 pkg. (8 oz.) cooked macaroni in greased casserole in alternate layers with cheese and white sauce, finishing with cheese on top. Bake in moderate oven (375°F) for 20 to 25 minutes or until bubbly and cheese is melted. Serves 6.

Aunt Penny's
PREPARED
WHITE SAUCE

These Times



The National Defense Education Act of 1958

by Dr. G. Homer Durham
Vice-President, University of Utah

September 3, 1958, President Dwight D. Eisenhower signed into law the National Defense Education Act of 1958. This enactment, by the 85th Congress, 2nd Session, brings more change into American higher education than any measure since the Land-Grant College Act of 1862. That law, the Morrill Act of 1862, helped produce the universities of California, Illinois, Minnesota, Wisconsin, and other state "land-grant" colleges and institutions in every state of the Union.

Old programs in these and other well-established institutions will now receive new stimuli. Less-established institutions will receive, by grant or contract, the means of new development. State boards of education and their administrative officers, as well as universities and colleges, will enter into new relations with the federal government. The purpose will be to strengthen elementary and secondary instruction as a background for higher education. There is really nothing much new in the act. The pattern goes back to Abraham Lincoln's administration. The newness will result from the weaker and less-well financed institution's new ability to

develop programs heretofore the province of better-nurtured or better-managed ones. Utah, for example, had no land-grant college until stimulated by various Acts of Congress, especially those making federal funds available in 1887. Then, Utah State at Logan was brought into being.

The result of the 1958 law will be to raise the level of preparation for college, and, wider improvement of the nation's collegiate resources generally. These things are expressed in the general policy statement, Section 101, of the act:

"The Congress hereby finds and declares that the security of the nation requires the fullest development of the mental resources and technical skills of its young men and women."

The general philosophy of the bill, now law, may be further summarized as follows:

1. National defense depends upon mastery of existing knowledge and techniques.
2. The discovery and development of new knowledge has even more critical importance.
3. Efforts must be increased to identify and educate talent.
4. "Existing imbalances in ed-



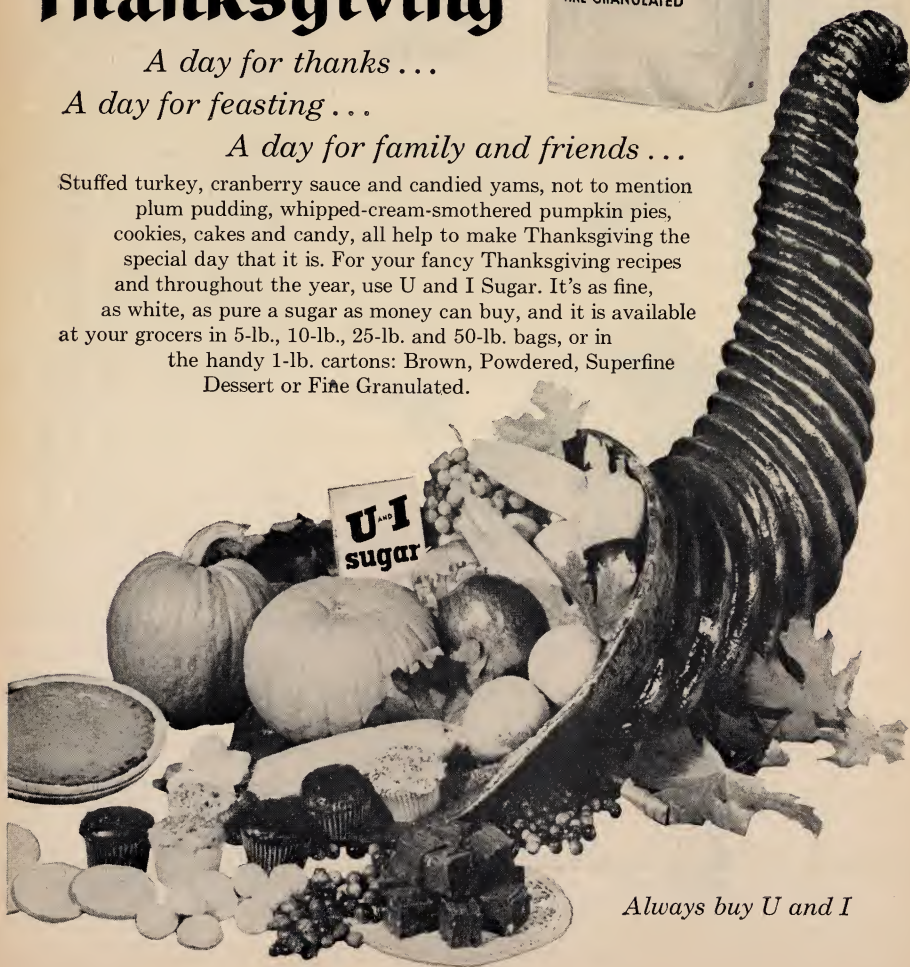
Thanksgiving

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ucational programs," specifically, insufficient people educated in science, mathematics, modern foreign languages, and those trained in technology, must be corrected.

5. The states and local communities "have and must retain control" of public education.

6. National interest, however, requires that the Federal Government must, as since 1862, "give assistance" for "programs which are important to our defense."

7. A national emergency exists which "requires additional effort at all levels of government."

8. It is therefore the purpose of the National Defense Education Act "to provide substantial assistance in various forms to individuals, and to states and their subdivisions, in order to insure trained manpower of sufficient quality and quantity to meet the national defense needs of the United States."

So runs the national response to Sputnik and the tremendous strides taken by Soviet education in the past forty years.

The act has ten titles. From each, many programs will grow, beginning immediately. Something like \$40 million is available this year. The Department of Health, Education, and Welfare, through the U. S. Office of Education, will be the national administrative agency, aided by new advisory committees. College and university presidents, if alert, have already been to Washington in the past six months, making anticipatory plans. Commissioner Laurence Derthick of the Office of Education, convened several state superintendents of public instruction in a three-day conference the same week the President signed the bill. The dollar figures in the material which follows represent patterns of authorization. Actual funds available the first year will be around \$40 million unless supplemented by the 86th Congress.

Here are its main features:

Title I—General Provisions (see above).

Title II—Loans to Students in Institutions of Higher Education. This title appropriates \$47½ million. From this sum, institutions of higher education, by contributing one-ninth, may establish new Student Loan Funds. From them a student may borrow \$1,000 a year, not to exceed \$5,000 total, at 3 percent interest. Interest becomes payable



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Production has grown so large that 90% of the turkeys are now sold out of the state. The problem is to find the market.

Safeway does its part by featuring turkeys for local consumption and shipping large quantities of quality Utah turkeys to other states.

Last year Safeway purchased \$379,183 worth of turkey from Utah farms to help solve a serious over-production problem.

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one year after completing school. No interest accrues while in school or the armed forces—(three year maximum for the latter). There are ten years to pay. Loans must be given "special consideration" for students who plan to teach, or "whose academic background indicates a superior capacity . . . in science, mathematics, engineering, or a modern foreign language. . . ."

Title III—Financial Assistance for Strengthening Science, Mathematics, and Modern Foreign Language Instruction. This title carries \$70 million for equipment, "minor remodeling," and loans, through state plans, primarily for the public schools.

Title IV—National Defense Fellowships. One thousand fellowships are authorized this year, fifteen hundred each year thereafter, for three-year periods. Designed for graduate students (Ph.D. candidates), these will carry stipends of \$2000, \$2200, and \$2400 during successive years, plus \$400 for each dependent; and, aims at increasing the short supply of university professors—"the geese that lay the golden eggs" now being "drained off" by higher salaries in other fields.

Title V—Guidance, Counseling, and Testing; Identification and Encouragement of Able Students. This title appropriates \$15 million for grants to state educational agencies to assist them in improving public school counseling. An additional \$6.25 million is available to contract with universities for short-term or regular training institutes in this field. The University of Utah, for example, established the old "Bureau of Student Counsel" under Dr. Arthur L. Beeley in 1926. From this beginning has come a variety of graduate training programs at the Utah school, now producing scores of Master's degrees and several Ph.D.'s each year. Such well-established programs are likely centers for training contracts.

Title VI—Language Development. The commissioner is given \$8 million to contract with universities to establish "Language and Area Training Centers." For example, the University of Utah had such a program under an army contract, 1942-1945, and continued some features at the graduate level through its Institute of Government "Area Studies" beginning in 1946. Harvard, Columbia, and Michigan have had much

more expensive and specialized programs. Under the new law, institutions contracting for "Language and Area Centers" must contribute 50 percent of their cost. "Language Institutes" of short-term nature are also authorized in this title, with \$7½ million available, to train public elementary or secondary language instructors.

Title VII—Research and Experimentation in More Effective Utilization of Television, Radio, Motion Pictures, and Related Media for Educational Purposes. This provides \$3 million the first year (\$5 million thereafter) for grants, contracts, and co-ordination, to promote effective use of these new media. A new "National Advisory Committee on New Educational Media" of fourteen persons is to assist.

Title VIII—Area Vocational Education Programs. Fifteen million dollars is available for state plans, through state agencies, to generate wide improvements in this field, especially in the scientific-technical aspects. Despite the long-established programs at Weber College, Utah State, the Salt Lake area, and central Utah vocational schools, (for example, the recent coming to Utah of Sperry-Rand, Litton Industries, Marquard, Thiokol, and others) there has been revealed a marked shortage of this type of training.

Title IX—Science Information Service. This is a new agency, created under the National Science Foundation, to index, abstract, translate, and disseminate scientific information. In the long run it may prove to be the most important single feature of the National Defense Education Act of 1958. "Knowledge is power."

Title X—Miscellaneous Provisions. The principal substantive element of this title is section 1009, "Improvement of Statistical Services of State Educational Agencies." Grants to a state department of education up to \$50,000 a year are authorized "to improve and strengthen the adequacy and reliability of educational statistics provided by state and local reports. . . ." This is the basis for future policy planning.

Here is a measure which orients the United States' educational system towards the rapidly changing world order of these times. New dimensions, new opportunities, new "fields to conquer," new problems for public policy will follow.

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The Church Moves On

September 1958

10 Endowment sessions began in the London Temple. The first of these sessions were reserved for British members of the Church going through the temple for the first time. Other sessions will be held in English and in the Scandinavian languages this week.

14 On a suggestion by the First Presidency, many of the wards and branches built today's Sacrament meeting program around the divinity of the American Constitution.

15 President David O. McKay returned to Salt Lake City by air from London, where he dedicated the temple there.

20 Appointment of Elder Alma A. Gardiner as general secretary of the Deseret Clubs was announced. The clubs are organizations for small groups of LDS students on university campuses throughout the nation that do not have LDS institutes of religion.

"Helaman Halls" has been selected as the name of the men's residences on the campus of Brigham Young University. The central dining room and business building will be named after George Q. Cannon. Individually, the seven residences will be known as David John Residence Hall, Stephen L. Chipman Residence Hall, Thomas N. Taylor Residence Hall, Hinkley Residence Hall, Walter Stover Residence Hall, William Budge Residence Hall, and Marriner Wood Merrill Residence Hall. The group of residences for women students, in operation for several years, is known as "Heritage Halls."

27 The First Presidency announced the appointment of Elder Fred A. Turley of Snowflake, Arizona, to preside over the Southwest Indian Mission, succeeding President Alfred A. Rohner. Active in Church work all his life, President Turley filled a mission in the Eastern States 1915-17, and he and Mrs. Turley filled a mission in Texas-Louisiana, 1951-53. For the past year he has assisted with the operation of the Church-owned ranch in Florida. Mrs. Turley will accompany him to this new field of labor.

The appointment of Mrs. Darlene Stevenson Parkinson of Salt Lake City to the general board of the Primary Association was announced.

28 Elder Malcolm C. Young sustained as president of North Box Elder (Utah) Stake with Elders Varsel Chlarson and Lee R. Andersen as counselors. They succeed President Vernal Willie and his counselors, Elders Elbert R. Beecher and J. Delos Thompson.

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Letters and Reports

(Continued)

less and use them constantly in my study and research work.

Sincerely yours,
Jerred L. Newquist

Denver, Colorado

Dear Sirs:

As I am being discharged from the army, would you kindly send future Era to my home in Denver?

I have enjoyed very much the more recent issues of the Era. Especially the articles by Sterling W. Sill on leadership development. They have been a great aid in my job.

Thank you for bringing the Church closer to me in Europe.

Sincerely,
John R. Schneider

Phoenix, Arizona

Dear Editors:

Just a word of appreciation for your untiring efforts, manifest so amply in the pages of the Era. We have thoroughly enjoyed the pages of past Eras—and are certainly proud of your present format and organization. May our Father ever help and bless you to continue presenting the gospel through the Era.

Sincerely,
David C. Jones

Lehi, Utah

I feel I have gained a great deal in working to fill my Golden Gleaner requirements. I am especially grateful for The Improvement Era. We have taken the Era for many years, but I have never taken the time to read much of it. But in filling an assignment of required reading of four or five articles from each issue for one year, I learned to dearly love it.

Now I read it from cover to cover and can hardly wait for the next issue. Thank you from the bottom of my heart.

Faye B. Godfrey

Waterloo, Iowa

Dear Sirs:

I want to say that I think the Era is a very wonderful magazine. I've learned so much about the Church. We've had the Era ever since October of 1954, and I wouldn't miss a copy. The questions and answers department I think is swell. All the wonderful poems and recipes. I'm a collector of both. I have read the "Jesus the Christ" in the Era, also I'm reading it in the book. It's a wonderful book.

I have been the Era Director for almost 4 years, and I have to know what I'm selling. I'm very proud and happy of the opportunity I have had in selling the Era. I have interested two others in the Church through the magazine.

Keep up such fine work, I'm sure you'll have willing people helping you in the work.

May God guide you always.

Sincerely yours,
Sister Eldora Jane Williams

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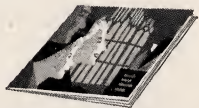
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The Power

by President



There are a number of virtues which I consider to be essential in order that the prayers of men may prove to be efficacious:

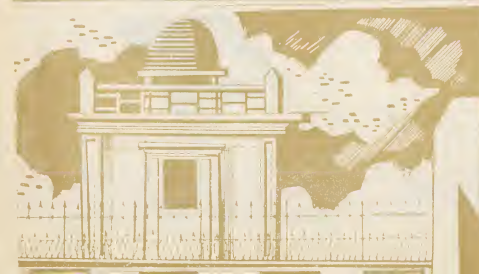
The first and most fundamental virtue in effective prayer is faith. A belief in God brings peace to the soul. An assurance that God is our Father, into whose presence we can go for comfort and guidance, is a never-failing source of comfort.

Another essential is reverence. This virtue is exemplified in the model prayer given by the Savior in the words "Hallowed be thy name." (Matt. 6:9.) This principle should be exemplified particularly in our houses of worship.

The third essential element is sincerity. Prayer is the yearning of the spirit. It is a message of the soul sent directly to a Loving Father. The language is not mere words, but a loving heart in tune with the Infinite. Sincere praying implies that when we ask for any blessing or virtue we should work for the blessing and cultivate the virtue.

The next essential is loyalty. Why pray for the kingdom of God to come unless you have in your heart a desire and a willingness to aid in its establishment? Praying for his will to be done and then not trying to live it, gives you a negative answer at once. You would not grant something to a child who showed that attitude towards a request he is making of you. If we pray for the success of some cause or enterprise, manifestly we are in sympathy with it. It is the height of disloyalty to pray for God's will to be done and then fail to conform our lives to that will.

A final essential is humility—not an outward, hypocritical pretense, but a humility that springs from the heart, from an absence of self-righteousness. Self-respect is a virtue, but self-conceit is an inhibition. The principle of humility in prayer leads one to feel a need of divine guidance. Self-reliance is a virtue,



of Prayer

David O. McKay

but with it should go a consciousness of the need of superior help—a consciousness that as you walk firmly in the pathway of duty, there is a possibility of your making a misstep; and with that consciousness is a prayer, a pleading that God will inspire you to avoid that false step.

If our young people will have faith and approach their Father in heaven in prayer, there are at least four great blessings that will come to them here and now:

The first is gratitude. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young person who closes the door behind him, draws the curtains, and there in silent prayer pleads with God for help, should first pour out his soul in gratitude, for health, for friends, for loved ones, for the gospel, and for the manifestations of God's existence.

The second blessing of prayer is guidance. I cannot conceive a young man's going astray or a young girl's going far wrong who keeps in close communication with his or her Father in heaven. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow men.

The third blessing is confidence. Let us teach the thousands of students who are earnestly striving to gain an education that if they desire to succeed in their lessons, they should seek their God; that the greatest teacher known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can learn his lessons, that he can prepare his speech, that he can stand before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

One who prays will receive inspiration. It is not imagination that we can approach God and can receive light and guidance from him, that our minds will be enlightened, our souls thrilled by his spirit. Washington sought and found it; Lincoln received it; Joseph Smith knew it. Inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

The Lord's prayer has been given us as a pattern for prayer. Let us analyze part of that prayer as it is recorded in the sixth chapter of Matthew:

"Our Father which art in heaven . . .," is an acknowledgment of his existence. He that cometh to God must believe that he is.

"Hallowed be thy name . . .," expresses reverence.

"Thy kingdom come. Thy will be done . . .," is at once a plea for its establishment on earth, and an implied promise loyally to co-operate in bringing peace on earth, good will to men.

"Give us this day our daily bread . . .," is an acknowledgment of our dependence upon God for our very subsistence—at least that we are in need of his help and guidance in all our constant strivings.

"And forgive us our debts [or trespasses], as we forgive our debtors [or those who trespass against us] . . .," makes our forgiveness entirely dependent upon the sincerity of our hearts in forgiving others, and upon the extent to which we render forgiveness, we shall receive forgiveness in proportion to our forgiveness of those who have offended us.

"And lead us not into temptation, but deliver us from evil, . . ." is the yearning plea of a humble heart for strength and guidance of an acknowledged superior power.

May we ponder these things as we prepare ourselves for prayer in our secret places, in our families, and in our Church gatherings.

Biblical Evidence that Joseph Smith Was Called of God

Question:

"If Joseph Smith was truly called to be a prophet of God, surely there would be some prophetic references to him in the Bible. Is it possible to point out any ancient predictions showing that he was so called?"

Answer:

There are many passages in the Bible pointing to the fact that a prophet would be called in the last days, and that there would be revelations and visions and restoration of the gospel in its fulness. If a person thinks the name of Joseph Smith ought to be found in the Bible spelled out in so many letters, he will search in vain. It seems rather strange that the truth, which is so plainly written showing an apostasy, and a restoration of the gospel in the last days, would be so generally misunderstood. The Bible is filled with predictions of an universal apostasy and the need for a restoration, and that again the heavens would be opened and our Eternal Father and his Son Jesus Christ, would commune with prophets and establish the gospel on the earth. We are now living in the Dispensation of the Fulness of Times, when Paul said Christ would "gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him."¹ Peter called it "the times of refreshing," and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."²

These predictions being true, then, in our time there must be a prophet and a church recognized by the Father and the Son in which divine revelation is found. Surely there could come no restitution or time of refreshing, without a prophet clothed with divine authority as was Moses, holding this authority from heaven, for no such authority can be assumed by any person without a divine call. Therefore there would have to be an opening of the heavens with new revelation and commandment. Moreover, the Lord through many prophets predicted that all things would be restored and that the Lord would again make covenants with his people.³

In a brief article it is impossible to point out all the references in the writings of ancient prophets

(See page 883 for footnotes.)

Your Question

*President Joseph Fielding
47 East South Temple
Salt Lake City, Utah*

Answered by
Joseph Fielding Smith
President of the Council of the Twelve

Dear President Smith:

bearing on the restoration of the gospel and the coming of a new and final dispensation wherein prophets would speak and say: "Thus saith the Lord." Elders Parley P. Pratt in his *Voice of Warning*, which was published over a hundred and twenty years ago, and his brother Orson Pratt, who wrote a few years later, have published to the world an abundance of evidence showing the fulfilment of prophecy in the mission of the Prophet Joseph Smith. It is unnecessary to repeat over and over again, this evidence which has been so faithfully declared. Many others also have spoken and their words have gone forth to an unbelieving world. The attention to sincere believers in the divine mission of Jesus Christ is again called to the writings of these men. If any person desires a complete answer to this question, then he should obtain these publications: by Elder Parley P. Pratt, in the *Voice of Warning*:

Prophecy Already Fulfilled;

Prophecy Yet Future;

The Kingdom of God;

Restoration of the Saints and of all Things;

Origin of the American Indians.

Publications by Elder Orson Pratt:

Divine Authority—Or Was Joseph Smith sent of God;

The Kingdom of God;

Divine Authenticity of the Book of Mormon.

When any person has read these chapters, if he is not convinced, then his case indeed, is hopeless, for the light of truth either cannot penetrate his soul, or in spite of it he refuses to believe. Since this matter is so carefully and completely handled by these brethren, and the evidence is available, I shall turn my attention to a few other matters of the most vital significance. Let us consider first the prophecy of Malachi:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years.

"And I will come near to you to judgment; and I will

be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.⁷⁴

Bible interpreters have declared that this was fulfilled in the days of Christ's ministry; but this is not so. It is very evident, notwithstanding the fact that John the Baptist came in the Dispensation of the Meridian of Time, and was the forerunner of Christ, that this prophecy was not fulfilled at that time, but was to be fulfilled at a later day, or in the Dispensation of the Fullness of Times. This prophecy declares that (1) Christ was to come suddenly to his temple; as the messenger of the covenant; (2) He was to be like a refiner's fire, and like fullers' soap, to be a refiner and purifier, to purify the sons of Levi and purge them, that they "may offer unto the Lord, an offering in righteousness." (3) It was to be a day when the offering of Judah and Jerusalem would be pleasant, as in days of old and former years. (4) It was to be a day of judgment and swift witness against the sorcerers and adulterers, false swearers, and those who oppress the widow and the fatherless. Surely these things did not happen in the days of the ministry of our Lord when he dwelt among men. In that day the Levites and the sons of Judah turned against him and brought him to his death; every one abode his coming, and he did not come in that ministry in judgment like a refiner's fire. The sons of Levi were not purged, and they did not offer an offering in righteousness.

No! We must look for a later day for the fulfilment of this prophecy. Much of this prophetic prediction by Malachi is yet future; some of it has been fulfilled. The Lord did come suddenly to his temple on the third day of April 1836. It was on that day when other heavenly messengers came, and when the keys for the gathering of Israel were restored by Moses. It was on that day when Elias, who lived in the days of Abraham, came and bestowed the keys of the Dispensation of Abraham: It was when Elijah came in fulfilment of the prophecy of Malachi, and restored his keys of turning the hearts of the fathers to their children and their children to their fathers.

On this occasion Christ accepted and approved the work of his servants, Joseph Smith and Oliver Cowdery, thus turning the key for the redemption of Judah and Levi that they might, in the due time of the Lord, make offerings that would be acceptable. Malachi in very definite language declared that Elijah must come, "before the coming" (Continued on page 873)

“Ah, Wilderness”— *the beginning of adolescence*

by W. Cleon Skousen
Chief of Police, Salt Lake City

(Behavior Patterns and Problems, Ages 12 and 13)

Portrait of a 12-Year-Old

Adolescence is like a ride on a roller coaster, and age 12 is the slow, easy climb that leads up to a high summit—to be followed, in due course, by a sudden plunge into the breathless depths of a big dip at 13.

A 12-year-old knows he is climbing to new exciting heights. He also knows that he doesn't understand a lot of what is happening. Nevertheless, because he temporarily feels a new inner peace he takes the climb in stride. Just as at 3, 5, 7, and 10, Junior senses that everything is going to work out all right. He notes that he is not as rebellious, cantankerous and sassy as he was last year during his 11-year-old thrust. He gets along with adults better, including his teachers and parents. He enjoys conforming more than last year. He hears his mother whisper to Dad, “I think Junior is over the hump.” In response Dad may merely grunt or mumble. He has seen Junior get over humps before. What he wants to know is when should the family prepare for the next *slump*. He remembers enough about his own adolescence to recall that it was one continuous round of humps and slumps.

Usually, however, a 12-year-old has one full year of ebb-tide ahead of him.

Physical Traits

Physically, a 12-year-old may look pretty much like his 11-year-old self. He is still a “little boy” in many ways. Parents can't understand what happens to all the bread, milk, meat, potatoes, and double desserts he has been wolfing down the past year. Won't it ever show? It finally does. Frequently the latter part of age 12 is when there is a

pattern of growing and rounding out of bone and muscle that signals the gradual transition from boyhood to youth.

However, rapid growth requires so much vitality that often this will compete with Junior's ambition in athletics or in other physical activities. We may therefore see him burning up all kinds of energy at a sand lot baseball game and then coming home to literally collapse. This is not an act. It is Mother Nature's way of saying that Junior has reached bed-rock and needs a rest. His recovery rate is likely to be slow—requiring several hours usually—and if he is continually goaded back into activity before revitalization has taken place we may find him becoming very susceptible to colds or other maladies resulting from low resistance.

Usually a 12-year-old also has frequent complaints about his feet. These should not be ignored. Weakness resulting from rapid growth may cause the muscle structure of the arch to give way. Also ill-fitting shoes on rapidly growing feet may be the cause of serious problems in later years.

The Mind and Emotions of a 12-Year-Old

Mentally and emotionally, Junior usually finds during age 12 most of the things he was looking for during age 11. He no longer bullies his parents and pals to try and prove his status. He now feels he can take himself and his acceptance more or less for granted. He feels more relaxed. His behavior becomes more generous, less egocentric. He enjoys talking with people and copies many new grownup expressions. He does better in school.

Because Junior is no longer so self-centered he makes a fairly good listener. But only on new things! He cannot stand to hear a joke twice. If a teacher



forgets where the lesson left off and goes back for a little review a 12-year-old may wrap himself in a mantle of gloom because he "heard it already."

Junior is getting sophisticated now. He prides himself in keeping his emotions and fears under control. He complains that mystery stories don't scare him like they used to. He also boasts that he doesn't "bawl any more like the little kids." In reality he is capable of a real good boohoo session, but it does not happen very often. An achievement which is far more notable but seldom mentioned is the fact that since he became 12, Junior doesn't have those explosive temper outbursts like he did last year.

The Social 12-Year-Old

As far as sociability is concerned, Junior, is far better adjusted at 12 than the year before. It reminds his parents of the contented days of 9 or 10. He will often complain, however, that his father is "too busy, and ought to spend more time at home." This may not be altogether true, but it is worth the time of a father to make sure that there are weekly sessions together in work and play or maybe just talk. The father should be prepared for the disappointment of discovering, however, that a 12-year-old does not need a father's attention nearly so much as he claims. In fact, many a conscience-stricken father has cancelled important engagements to spend more time with his son, only to discover that fifteen or twenty minutes of being together is about all his boy can stand. The interests of each are still too far apart. Unless they engage in some common activity or project, the companionship quickly disintegrates as the boy wanders off to find one of his pals. Another couple of years and Junior will be ready for "long talks" or "just being together."

At 12, however, a boy not only finds it difficult to spend a lot of time with his dad—he also avoids making soul partners with any of his pals. He sort of covers the field—first favoring one friend, then another. Mostly, he likes people in groups. Discrimination comes later.

Attitudes and Aptitudes

The opinions of his friends are very important to a 12-year-old. Their opinions often get priority over his parents' ideas. He listens avidly to their pros and cons covering important subjects like "the best

movies," "girls," "favorite teachers," and "who will win the World Series."

A boy's attitudes and aptitudes during age 12 make it an ideal time to work him hard in any organized boy's program. But it must be organized! He likes a "sharp" outfit with discipline and lots of planned activity. He even wants to help with the planning, but woe be the day if the plans are not carried out. A recent survey of dropouts in a national youth organization indicated that the boys generally lost interest "because we never did anything," or "because nothing was organized."

It is common for boys of this age to have an all-consuming enthusiasm for athletics. However, there are many perfectly normal boys who do not. These boys will shy away, especially from football, basketball, or other "team" sports. Often they will partici-

SHUT OUT THEY WAIT

by Iris W. Schow

The sun is up there shining;
All know that this is true;
But while fog fills the valley,
Its rays cannot come through.

God's love is there, too, waiting,
Some know beyond a doubt;
But greed and wilful blindness
Form fog that keeps love out.

—
participate if it is required in school, but they will not voluntarily do it for fun. However, the one sport which this type of boy will usually go out for is swimming. It seems to be a universal favorite, and many schools and colleges are enlarging their athletic program to include swimming. This type of boy may also acquire a zest for some specialized sport such as tennis, handball, wrestling, golf, or boxing.

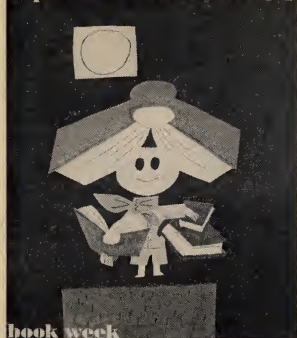
Is Right and Wrong Important?

Authorities generally agree that by the time a boy is 12 he should have overcome most of his problems of lying, cheating, and stealing. Everything else being equal, parents should consider themselves running behind schedule if this is not accomplished by around 12. There will be exceptions, of course, but they should be rare ones. Any *pattern* of lying, cheating, or stealing is what the law calls "delinquency."

Authorities point out that unless a boy has developed rather mature ethical values by 12 he is likely to get into difficulty as he tries to cope with the many new insights and powerful drives which come alive during adolescence. For example, many things which he considered downright "bad" as a child will receive a far more sympathetic consideration during adolescence. A case in point is the fact that he is likely to feel much more tolerant toward swearing, drinking, and smoking, and may try out all three. He is likely to identify these with being grown-up, and doing "grownup things" is mighty important to an adolescent.

(Continued on page 874)

explore with books nov. 2-8



Explore with Books

Tales, Local Legends and Popular Tales, and other sections dealing with American folklore that are fun for winter evenings when apples are polished for eating and the fire's burning brightly, and the children are gathered round for reading. Billy the Kid, Pecos Bill, and Paul Bunyan roam through the pages to the never-ending delight of young and old.—M. C. J.

FAMILY READING FESTIVAL, *Stories and Poems to Read Together, Selected and edited by Frances Cavanah, Illustrated, 326 pages. \$5.95.*

The purpose of this book is to entertain all the members of the family, to inspire them, to expand their horizons. That Frances Cavanah should have made the selection and done the editing is significant since she is a writer of rare talent herself. The book is interesting too in that it contains some of the best of the contemporary writers for young people as well as the established authors—and if young people enjoy them so will the older folk. This is a recommended book for family reading.—M. C. J.

THE ARABS, *Harry B. Ellis, Illustrated, World Publishing Company, New York. 1958. 124 pages. \$2.95.*

Written for children by an expert who has won recognition for two previous books, *Heritage of the Desert and Israel and the Middle East*, this book will increase understanding for our neighbors in the Middle East.

If young people will learn the brotherhood of man, soon the entire world will become more ready to accept the Fatherhood of God, and peace may then become a reality.—M. C. J.

THE SUN KINGDOM OF THE AZTECS, *Victor W. von Hagen, The World Publishing Company, New York. 1958. 127 pages. \$2.95*

The author begins with a quotation from the diary of Bernal Diaz del Castillo, one of the Spaniards who accompanied Cortez into the land of the Aztecs. The author has included the placement of the Maya, the Olmec, the Toltec, and the Totonac as well as the Aztec.

The framework is a story, but the material has been carefully gleaned from history, and the index bears out the truth of the book.—M. C. J.

LITTLE BURMA, *Robert M. McClung, William Morrow & Co., New York. 1958. 256 pages. \$2.95.*

Quietly Ben Forrest climbed over the window sill and dropped to the ground. He was running away—from the farm, from his harsh guardian, from the drudgery and unhappiness of his life. But what could a 12-year-old boy do in New York town in the year 1796? Ben's love of animals gave him the answer. Little Burma, the first elephant brought to America was to become his special charge, and the experience of training and exhibiting the elephant opened up an exciting new world to him.—E. J. M.

FAMILY NIGHT READER, *A Guide for Teaching the Gospel in the Home, S. Dilworth Young Bookcraft, Salt Lake City. 1958. \$2.50.*

This is a book for Latter-day Saint parents to hand to their young people for their reading and understanding of gospel principles which will affect their lives for good. It is, moreover, a book that can well be used as its title and subtitle suggest, for hours when the family comes together for gospel discussions. If the family will make this a working text, they will all grow in faith and unity in their homes as well as in the Church program.—M. C. J.

HE THAT LIVETH, *Doyle L. Green, Deseret Book Company, Salt Lake City. 1958. \$3.25.*

This book for young and old deals with the life and work of the Savior of mankind. Written in language that is at once beautiful and understandable, *He That Liveth* is in addition an artistic masterpiece, including ten full-color, full-page reproductions of paintings by the famous Danish artist, Carl Bloch.

This is a book that Latter-day Saint homes will desire to have in their libraries since it includes the story of Jesus from all of the Standard Works of the Church.—M. C. J.

KANGAROOS AND OTHER ANIMALS WITH POCKETS, *Louis Darling, William Morrow and Co., New York. 1958. 64 pages. \$2.50.*

This is a story of mammals with pouches—the kangaroo, marsupial moles, and the koala bear (teddy), and others. Mr. Darling has written and illustrated an engrossing book about the habits and characteristics of these lovable animals with pockets.—E. J. M.

COUNTRY MAILMAN, *Jerrold Beim, William Morrow and Co., New York. 1958. 48 pages. \$2.50.*

Jerrold Beim has, as always, accurately portrayed the interests and yearnings of a small boy, and Leonard Shortall's drawings are filled with warmth and gentle humor. A book to delight every child who has ever longed for the mailman to bring him a letter of his very own.—E. J. M.

THE RAINBOW BOOK OF AMERICAN FOLK TALES AND LEGENDS, *Maria Leach, Illustrated, World Publishing Co. 1958. 319 pages. \$4.95.*

This book includes State Lore, Bad Men, Tall Talk, Strange



The Lost Gold Poke

by Lee Martinsen

Through Indian country, mountains, deserts, swampy valleys, and narrow, rugged canyons where danger dogged every hard-earned step of himself and his weary mules—that was the life of a freighter back in the 'seventies and 'eighties. And my father, Bill Martinsen, had a good route—from Salt Lake City to Butte, Montana, with two heavy wagons in the spring; then to Canada, and return to Salt Lake City by the dead cold of winter.

But this once when Bill returned to Butte from Canada, snow was already falling in what was surely to be an early hard winter. He knew he must travel faster than his heavy freight wagons could go if he were to get home to Salt Lake City before the trails were closed by drifts and ice.

Bill sold his freight outfit in bustling Butte, buying a light wagon and a good team of horses, and was on his way home. He now carried about twenty-five hundred dollars in gold dust—a sizable poke—which was his profit for the northward trip, plus what he received from his freight outfit.

Traveling south as fast as his team could stand the heavy going, he pulled into Beaver Canyon, a deep gorge on the Idaho side of the divide, just as the sun was setting in the early winter evening. He had to make camp soon for the night. He knew a familiar campsite up ahead, and drove toward it. But he was surprised to find six men already on those camp-grounds!

There was plenty of room for him, but to Bill's observing eye those campers were pretty rough-looking. The first thing Bill thought about were the chances of being robbed of his gold, his outfit, and even his life.

It was dark in the canyon now and too dangerous to drive on, so he camped near to the six men and their wagon. Where was some place to hide his poke? Going about his chores, he decided to bury the gold. He found a mound of dirt by a hole of a rodent, and buried his poke, being careful to cover it over again. He retired feeling better about the night ahead, waking in the morning to find his strange neighbors for the night almost ready to break camp.

"Hurry up and get ready," they called in a friendly manner. "We'd better travel together in this weather. We can help each other out."

But Bill called: "Thanks, just the same. You go on. I've got to tighten a shoe for one of the horses."

(It was just an excuse—he wanted privacy in traveling with that gold poke.)

The six men left moments later, waving good-bye and good naturedly telling him not to delay too long in that weather.

Bill started his morning chores, feeding his team, eating breakfast himself, then loading his gear on the wagon, not hurrying in order to give the men a big start before he went for his gold. When he did, it was gone! His summer of hard work plus the value of six mules and two freight wagons were gone. He tore at the mound with his hands, flattening it, but the gold just wasn't there!

What would his family do through a hard, cold winter? Where and how would he get another start as a freighter? Those thieves! He would catch those men and get his gold back or die in the attempt!

But in taking another look at his own campsite, he knew that it couldn't have been they. There were no tracks in the snow except his own near the mound or between the two campsites. They couldn't have taken his gold; but what happened to it?

Bill took a shovel and started digging into the dirt mound. Frantically he dug for about five hours, following the hole as it twisted and turned in the earth. About ten feet from the starting place and five feet deep, he found his precious gold intact. The inquisitive little animal had dragged the gold poke into his den.

All this happened before I was born. As a man I retraced that freight route with my father, Bill Martinsen. Standing in Beaver Canyon, this pioneer of rawhide and spring steel pointed out the site of the mound, and brushing a tear from his seventy-year-old eyes, finished the story with: "My son, this was the best lesson of my life. Never, under any circumstances, accuse anyone of dishonesty unless you have positive proof of your accusation."

The Three I's

by Sterling W. Sill
Assistant to the Council of the Twelve

One of the first steps toward any accomplishment is to find out what the problem involved in that accomplishment is. Effective leadership in or out of the Church, must know the goal to be reached and the difficulties that must be overcome. In Church work we need to know why some people are not "on schedule" for the celestial kingdom and what to do about it. Effective treatment must always be preceded by an accurate diagnosis. We should therefore ask ourselves, what are the sins that make people lose their blessings?

The Lord has made it clear that the two most grievous sins are: first, the sin against the Holy Ghost, and second, the shedding of innocent blood. Now suppose that we figure out what percentage of the people in our particular ward or stake will be kept out of the celestial kingdom because of these two most serious sins. Fortunately we would find the percentage to be very small. Yet we know that "...

wide is the gate, and broad the way, that leadeth unto destruction, and many there be which go in thereat." (Matt. 7:13.) That is, a very large percentage of people disqualify themselves for the celestial kingdom for other reasons. We must know what those reasons are if we plan to give effective help.

We all know about the subheadings of learning called "The Three R's." But how much do we know about the subheadings of sin called "The Three I's?" The Three I's are particularly dangerous because they are usually regarded as "the little sins." Yet they undoubtedly cause more people to lose their exaltation than all of the other sins combined. That is, "it is not the giant redwoods that trip us up as we walk through the forest; it is the vines and the underbrush." In fact, the three I's might appropriately qualify among the sins as "The Big Three." They are: Ignorance, Indecision, and Indifference.



Ignorance

To become a son of perdition, one must sin against great knowledge. That is the sin of the greatest *enormity*. But the sin of the greatest *frequency* is ignorance—that is not to know in the first place. The religion of Jesus has always suffered more from those who did not understand than from those who opposed. It is largely our ignorance that stands between us and our blessings.

Upon the cross Jesus said, "Father, forgive them; for they know not what they do. . . ." (Luke 23:34.) The sin of the Jews was the sin of ignorance. They didn't understand. Pilate didn't know the real identity or importance of this young peasant carpenter who was standing before him. But why didn't he know? There is only one logical answer, and that is that he had not invested the time nor the honest effort necessary to find the truth. Pilate could have found out who Jesus was if he had made an earnest and adequate investigation. For "they never sought in vain who sought the Lord aright." They only fail to find who fail to seek.

Almost all of the sins in the world are in one way or another the sins of ignorance. This was true in the days of Noah; it was true in the days of Jesus; it is true in our own day. The young man who disobeys the ten commandments doesn't really understand what he is doing. The young woman who fails to develop her spirituality by not obeying the word of the Lord doesn't know what she is doing, nor does she realize what the consequences are going to be. Some sins may be forgiven, but who can forgive us our ignorance?

There is an old fable that tells of a horse that once ran away from its master. Then the horse repented and returned and said to its master, "I have come back." The master said, "Yes, you have come back, but the field is unplowed." It is very difficult to repent of unplowed ground, and it is very difficult to repent of lessons not learned and self-improvement not made. To dispel ignorance is one of the great challenges to those who have Church leadership responsibilities.

Indecision

The second "I" is indecision. Some sins are committed because we do wrong; other sins are committed because we do nothing. Some people just don't make up their minds one way or the other. In consequence, they develop a kind of permanently

"suspended judgment." Ancient Israel had this problem. Elijah said to them, ". . . how long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." (I Kings 18:21.) In other words, Elijah said, "Make up your minds." But the record says, "And the people answered him not a word." (*Idem.*) That is the pattern of most indecision. We just don't move, one way or the other. Our minds are left dangling between choices.

Procrastination is a part of indecision. When we can't or won't make up our minds we just postpone action, sometimes permanently. Just think how many people lose their blessings because of procrastination. So far as frequency is concerned, procrastination is a far greater sin than murder. No one would deliberately choose to miss the celestial kingdom, but exactly the same result can be achieved by just a series of postponements, until our will gets weak and our interest dies. Everyone wants to go to the celestial kingdom sometime; they just don't want to go right now.

Recently a mission president talked with an eighty-nine-year-old investigator who kept putting off joining the Church. The mission president said, "Do you believe the gospel is true?" The investigator said, "I know it is true as well as you do." The president said, "Do you believe that Joseph Smith was a prophet?" The investigator said, "I know that as well as you do." The mission president said, "Then why aren't you baptized?" The investigator said, "Don't rush me. I'll let you know when I'm ready." He is already eighty-nine. Think of the blessings he has lost by procrastination.

After too much procrastination and vacillation, some actually lose the power to make a decision. I know of one man whose mind is so perfectly balanced between the positive and the negative that he has great difficulty getting an opinion either one way or the other. His mind resembles a teeter-totter in perfect balance. There is as much weight pressing down on one side as on the other. He has difficulty getting enough of a majority on either side to get a conviction. Another man just about wears himself out every morning trying to make up his mind whether or not he is going to shave. He rubs his chin and makes up such a perfect mental balance sheet of pros and cons that his mind locks in neutral.

This same infirmity holds some of us back in our Church work. We have difficulties making firm decisions about things. There are some people who haven't made up their (Continued on page 879)

Good Teachers ... and Discipline

The title of this article implies that good discipline is a matter of good teaching. Although the implication is not entirely justified, it does have much basis in fact. It is not that the good teacher has no behavior problems or potential disturbances, but the good teacher has learned and applied preventive techniques and proper corrective measures which minimize breaches of acceptable conduct.

Successful discipline must take into account three basic factors: first, what good discipline is; second, what the causes of disciplinary problems are; third, corrective procedures that can be followed.

Good Discipline

One definition of discipline is, "Control gained by enforcing obedience or order." Actually as many definitions exist, as do different schools of thought as to what constitutes proper classroom control. Views on the subject range from complete autocratic control by the teacher (typical in schools a century ago) to some modern liberalists who allow complete freedom and expression. The latter approach leaves control largely to the group of students with guidance by the teacher in imposing needed restrictions on behavior.

In teaching, then, discipline can be considered as

the control of normal and abnormal behavior. How this control is achieved will depend in large part on the personality of the teacher. In most classrooms today, desirable control exists where students are properly motivated to perform the tasks of learning and do so in relaxed, friendly atmosphere. Hence, good discipline becomes basically a matter of interesting both the individual and the group on the group level. Normal problems of misbehavior are at a minimum when a class is properly motivated. However, abnormal behavior problems may still exist and often need careful attention or even help from agencies outside the classroom or school.

In order to operate an effective and rightful control, the good teacher must first be aware of the possible causes of poor conduct before he can either prevent or correct it. The two basic roots of disciplinary problems are those caused by the teacher and those caused by the students.

Problems Caused by Teachers

Violation of the rules of conduct are usually attributed to students, but students are not always the basic problem. Many times, in instances where student conduct seems at fault, the problem can be traced to some weakness in the instructor or his



by Don F. Colvin

Seminary Instructor
South High, Salt Lake City

lems are: lacking in preparation and organization; lacking variety in methods; making assignments too difficult, too easy, or too ambiguous; failing to insure the comfort of students (heating, lighting, ventilation, and so forth); being too easily swayed or taken off the subject by student pressures; testing of subject materials not covered by the class; failing to make clear the learning procedures to be followed; spending time out of the classroom; lacking any democratic approaches to learning.

Problems Caused by Students

The disciplinary problems caused by students generally fall into three classifications:

(a) Relationship of students with other students. Behavioral problems arising here are as follows: cheating on examinations or assignments, not passing, flirting, noisy conversing, the disliking of others in the classroom, and developing of cliques and so forth.

(b) Relationship of students to school activities. The teacher must be aware of and sensitive to some of the following situations which, if not handled properly, can cause real disciplinary problems: the last few days of school; the days just before a holiday or vacation period; the period following pep rallies or assemblies; events such (Continued on page 877)

methods. Disciplinary problems caused by teachers usually fall into two basic classifications—lack of social skills and lack of teaching skills.

Lack of social skills. Many problems arise in this area because of the teacher's being guilty of any or a combination of the following: embarrassing a student in front of his peers, being rude or impolite, being too stern, playing favorites, being inconsistent, failing to hold sacred that which a student has privately confided to the teacher, being unaware or failing to give consideration to students with handicaps, ignoring or treating lightly reasonable requests or questions by the students, being moody, allowing over-familiarity with students (being one with them but not one of them).

Lack of teaching skills. Some common failures of teachers in the areas which breed disciplinary prob-



Priesthood Quorums in the Missionary Cause

What part should Melchizedek Priesthood quorums play in carrying forward the organized missionary work of the Church?

True, every member of the Church—male or female, priesthood bearer or not—is under solemn covenant, made in the waters of baptism, to spread the message of the restoration and to take every honorable opportunity to tell our Father's other children about the plan of salvation. This is a personal obligation; it is carried on in addition to the organized missionary enterprises of the Church.

But what part should the priesthood quorums as such play in spreading the gospel? Are they doing all they can where the formal and organized missionary work of the kingdom is concerned?

Here are some concrete suggestions:

1. Missionary Training Program

Please read pages 23 and 24 of the *Melchizedek Priesthood Handbook*. Note that one of the three great duties resting upon the Church is "to teach the gospel to those who have not yet heard it or accepted it." Note that priesthood quorums are organized to aid in carrying on the responsibilities resting upon the Church; and then note that the first of four objectives which these quorums have is to aid their members "to become better acquainted, through careful study, with the doctrines of the gospel and their application to life."

There is a woeful lack of real gospel scholarship among priesthood holders. Counsel such as, "Search these commandments" (D & C 1:37), though falling from the lips of Deity, has not been obeyed as fully

as becometh those who serve as the Lord's agents. Too few of our brethren are "ready always to give an answer to every man that asketh you a reason of the hope that is in you." (I Pet. 3:15.)

With special reference to the proselyting work, and in addition to the regularly scheduled lesson material, priesthood quorums should train their members in presenting the lessons in the standard missionary plan. Returned missionaries who are familiar with these lessons could be used to good advantage in teaching them. It is recommended, for instance, that elders quorums hold regular cottage meetings with their own inactive brethren and that they teach these brethren the lessons in the regular missionary plan.

It would also be an excellent thing if all quorum members would read and gain a working knowledge of all of the proselyting literature of the Church. Stake mission presidents will be happy to make tracts available for this purpose.

2. Actual Missionary Service

An increasing number of quorum members should qualify themselves to serve as missionaries and should arrange their affairs so they can serve on stake and foreign mission assignments. This obligation to serve as full or part-time missionaries rests upon elders, seventies, and high priests.

As a matter of fact, all of the young brethren called into the foreign missionary service may well go out as elders rather than as seventies. The effect of this policy is to return zealous and enthusiastic missionaries to their homes for service in elders quorums where their talents are needed more than they would



be in high priests or seventies quorums. Further, young returned missionaries are benefited by such a policy because of the opportunities for priesthood service in elders quorums which would not in practice be available to them if they were seventies or high priests.

Many older and more mature brethren and their wives, who do not have family obligations to keep them at home, might well be called to serve six months or more in the full-time missions. There is a great need in many missions for the services of experienced couples who can both do active proselyting work and become great pillars of strength in small mission branches.

3. Financial Help for Families of Missionaries

Priesthood quorums should give financial assistance to the families of missionaries in cases where such is needed. Such a practice will, of course, mean that greater numbers of brethren will be available for short or full-term foreign missions, and it is in conformity with the revealed word.

"... thus saith the Lord unto you, O ye elders of my church, . . .

"... it is the duty of the church to assist in supporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.

"Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts.

"And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world. . . .

"And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (D & C 75:23-26, 28-29.)

Such was the command in 1832; and such is the principle both then and now. True, the Lord is not now calling brethren to make the great financial sacrifices in connection with spreading the gospel that he called them to make in the early days. But nonetheless there are many more of our priesthood brethren who could go on missions, particularly if their quorums would give partial assistance to the family at home, as for instance in planting or harvesting crops.

4. Quorum Missionary Funds

Every Melchizedek Priesthood quorum should collect and disburse substantial amounts of money through a quorum missionary fund. This should be a separate account from the general funds of the quorum, and it should be administered on a quorum and not a group basis. Groups having missionary or other funds are expected to turn them in to the quorum for use and replenishment.

Full-time missionaries should never be supported by quorums or others than their immediate family, except to the extent absolutely necessary in the individual case. Individuals and families are expected to make whatever sacrifice is consistent with reason and good judgment to send their own relatives on missions. But there are many people in the Church who are otherwise worthy and qualified, who never could have the joy of (Continued on page 862)

The Presiding Bishopric's Page



REPORT ON AWARDS ISSUED DURING 1958

While we are still receiving a few belated applications for awards for last year, the records are so nearly complete as to justify their publication at this time.

While there has not been an increase in the number of stake awards issued, this is not disturbing because we cannot complete this feature in our program until the very last—after we have heard from all of the wards. There will yet be a substantial increase in the number of stake awards issued for last year.

The records to September 1 indicate that the following numbers of awards and attendance seals were approved for 1957. We publish a comparison with the total issued last year for 1956:

Awards and Seals	Issued to Sept. 1, 1958	Last Year Total
Stake Awards	11	21
Ward Awards	494	474
100% Seals	6,807	5,915
95% Seals	6,369	4,906
90% Seals	5,227	4,209
Individual Awards		
Priests	7,672	6,957
Teachers	10,551	9,138
Deacons	9,812	9,992
Totals	28,035	26,077

Our award records for 1958 are nearly completed. In the little time remaining until December 31, stake and ward leaders in the program for Aaronic Priesthood under 21 are respectfully urged to check every young man's record and, wherever possible, help him to overcome any lag which may keep him from receiving the individual award for 1958.



Calvin Jensen



Glade Perry



Evan L. Echols

PRIEST RECEIVES NATIONAL HONOR

Calvin is a priest in the Boise Sixth Ward, Boise (Idaho) Stake, and has earned five individual Aaronic Priesthood awards in as many years. He was recently elected president of the National Council of Hi-Y and Tri-Hi-Y organizations of high school students devoted to extending the high standards of Christian character in home, school, and community. Calvin's stated goal is "To promote higher ideals in the hearts and minds of American youth."

CHALLENGING RECORD

Glade is a priest in the Pleasant View Second Ward, East Sharon (Utah) Stake. He has attended all priesthood and Sacrament meetings in his ward for four years; was president of the deacons quorum; has earned the Duty to God Award; is a ward teacher; and has recently received his Eagle Scout Award.

PERFECT ATTENDANCE

Evan is a priest in the Gilbert Ward, East Mesa (Arizona) Stake, and has established the exemplary record of perfect attendance at priesthood meeting, Sacrament meeting, and Sunday School since he was ordained a deacon nearly seven years ago. Evan is the son of Charles and Evalyn Echols.

SACRAMENT MEETING ATTENDANCE COMMANDED BY THE LORD

The primary purpose for attending Sacrament meeting is to partake of the Sacrament. For this reason this meeting has been designated as Sacrament meeting. Despite the clarity of two revelations given in this dispensation instructing the members of the Church to go to the house of the Lord on the Sabbath day, there are those who believe if they attend Sunday school and partake of the Sacrament, they are under no obligation to attend this meeting.

The Lord first mentioned partaking of the Sacrament in this dispensation when he gave to the Prophet Joseph Smith the revelation on Church government. On that occasion he said,

"It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D & C 20:75.)

Later when emphasizing the sanctity of the Sabbath day, he instructed the Saints to go to the house of prayer on this day to offer up their sacraments. (*Ibid.*, 59:9.) The first of the foregoing revelations was given sometime in April prior to the organization of the Church, April 6, 1830. Sixteen months later, August 7, 1831, the second revelation was given.

Since the first Sunday School was not held until December 9, 1849, there can be no doubt that the Lord was referring to Sacrament meeting and not to Sunday School in both of the revelations referred to. Sacrament meeting, therefore, is the official meeting of the Church. While Sunday School is a wonderful meeting, it does not in any way take the place of Sacrament meeting. There is no reason for confusion in this matter. All members of the Church are under obligation to attend Sacrament meeting each week.

STUDY GUIDE FOR WARD TEACHERS DECEMBER 1958

The Spirit of Christmas

The Christian world is once again preparing to commemorate the birth of Christ. The message of "Peace on earth, good will toward men" will be re-emphasized. While we are at peace, it must be acknowledged, that it has not come to us in the spirit of peace, but because the power of some nations to make war has been completely dissipated, and other nations are held in check because of the power of their enemies. The peace that we enjoy has come as

a result of force rather than of goodwill. Prejudice, hate, and jealousy are still deep-seated. Secretly burning in the hearts of the leaders of some nations are the desires for revenge.

Permanent and satisfactory peace depends upon whether nations shall effect a peace built upon justice, equality, and fairness for all. Those who dictate the terms of peace should have in their hearts the spirit of peace, and this is determined largely by the attitude and desires of the people whom they represent. We are willing to talk about our ideals, let us be willing to live by them. We can best let our influence for peace be felt by living in peace and harmony with our families and our neighbors.

For all of us at this Christmas season, there should be a reevaluation of all fundamental Christian principles, with the resolution to incorporate in our lives those things we need most. Let us determine to give those gifts which Christ gave. It was said of him, "he went about doing good." This is within the reach of all of us, and in so doing there will be found a place for each of us in the hearts of our fellow men. Let us not try to take more from life than we give. Before indulging in luxury let us think of those who may lack even the necessities. When we give of our material substance, let us do so with our full love, that our hearts may expand through giving.

While we are giving, here are a few suggestions which will enrich both the giver and the receiver: love, affection, sympathy, understanding, courage to the fearful, tolerance to the erring, and strength to the weak. Remember that one kind word may send our neighbor in quest of a better life. These are gifts we can give each day, and by being generous we bring love to our homes, peace to neighbors and to our nation, and joy to our Father in heaven. Peace for the world rests upon the practise of these Christian fundamentals in our daily lives.

INTRODUCTION OF STUDY GUIDE FOR JANUARY 1959

Our Book Of Life

As we begin another new year, it is a good time to look back over the progress of the past year. This one thought we should keep fixed in our minds—there are no second editions of the book of life. The pages are written as we live them. There will be no revisions except as we may make them by living better today than we did yesterday. Only in this way can we improve our book of life.

"Wickedness never Was Happiness"

By John Harmer

One night, about a year and a half ago, I stood in the midst of a great crowd of people, a people that were seeking happiness through wickedness on New Year's Eve. These people were seeking happiness through drinking, through loud laughter, through other sensuous ways, and as I watched them I felt in my heart a great pity and a great love for them. I knew these people. Each day I had entered their homes, and I had testified to them of the gospel of Jesus Christ, and I knew that for the most part they were not a happy people. They had decayed spiritually, and they were dying because they had turned away from the commandments and the laws of God.

As I watched them I realized that they would never find true happiness so long as they sought it in ways contrary to the will of God. In the army I had occasion to associate with a large number of men who were never going to learn to realize that wickedness is not and cannot be happiness. I remember especially one young man who continually chided me for my refusal to go with the boys on their "happy" night out. I remember, too, when he broke out with great open sores on his arm and his face, mute evidence of the venereal disease that was eating away his body, and the look on his face then was not one of happiness.

What is wickedness?

What is wickedness? It is the disobedient act. The young person who finds himself or herself in trouble or in a sad situation in life can usually check back and find it is because of having disobeyed the will of God. For wickedness is disobedience, and the result of disobedience is unhappiness, and it is just as true that righteousness is obedience, and the result of righteousness and obedience is true happiness.

What is happiness then? Do you remember the Lord telling the Prophet Joseph Smith these words: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D & C 59:23.) And so we are promised that happiness is peace, and what is this peace? Is it mere rest from toil? Is it

escaping our responsibilities? No, this is not peace!

Peace is a deep and rich possession. It is not because we have material abundance that we have happiness. It is not because of some superficial pleasure, because of some outward experience, that God grants us peace. But peace and happiness are vibrant and joyful possessions of the inner being. It was this peace that the Prophet Joseph felt when he went from Nauvoo to Carthage, even as a lamb to the slaughter. It was this peace that filled a pioneer father as he entered Salt Lake Valley, having left on the long trail from Illinois, a wife and three children buried in unknown graves. It was this same peace that filled the Savior as he stood after prayer in Gethsemane, and faced with calm assurance the most terrifying experience that has ever befallen any individual in the history of the world.

Because they obeyed

Is there anyone so foolish as to believe that such peace, such eternal happiness as filled their hearts was the result of some dissipating act? It was theirs because they had obeyed, because true peace and true happiness is the result of righteousness, and righteousness only. The great Greek poet Horace wrote these words: "Reason and sense remove anxiety, not houses that look out over the sea. Why should we move to find climates and countries of another kind, for what exile can leave himself behind?"

As young people we face the most challenging period in the history of the world, and if, as the youth of Zion, we could learn one lesson today, would it not be to learn what is true happiness, how to attain it, how to keep it? Suppose our material possessions were taken from us, what would be the source of our happiness then? If we have been wise, our happiness will still be ours because it will be within. It will have been the peace that God promised those who serve him in righteousness.

One may ask, is there a formula for gaining such happiness? Perhaps there is. For myself I have chosen three statements by the Savior as guideposts along my pathway to try to find (Continued on page 883)

In all gospel dispensations, the Lord has raised up great prophets to direct his work upon the earth. Nine men have thus been chosen in the "latter days." Each has been especially qualified and trained to accomplish the tasks required. All have devoted, without qualification, their lives to the service of God and his people, and God has walked with them all their days. These are the "prophets, seers, and revelators" of the Church of Jesus Christ of Latter-day Saints. In word and full-color picture The Improvement Era presents in the pages that follow these nine men who have served as

PRESIDENTS of the CHURCH

The nine oil portraits reproduced herein were painted especially for the Los Angeles Temple. The artists who painted the pictures upon assignment from the Church are: Edward T. Grigware (The Prophet Joseph Smith and President Brigham Young); Harris Weberg (Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow); Alvin Gittins (Presidents Joseph F. Smith, Heber J. Grant, George Albert Smith, and David O. McKay.) The written word is by Elder Gordon T. Allred, with assistance from other members of The Improvement Era staff.

Joseph Smith, the Prophet of the restoration, born December 23, 1805 at Sharon, Vermont; first vision, spring 1820; received Melchizedek Priesthood 1829; organized the Church April 6, 1830; sustained January 25, 1832 as President of the High Priesthood; martyred June 27, 1844, Carthage, Illinois.

Joseph Smith

A lofty polished granite shaft in the Green Hills of Vermont and an aging headstone on a hill overlooking the Mississippi River in Nauvoo, Illinois, mark the birthplace and burial place of Joseph Smith, Jr. Between these two monuments, and encompassed in a short life of less than four decades, is crowded such a multitude of momentous events, impressive experiences, and great deeds, that it seems incredible that they could have happened to one individual in such a short period of time.

But happen they did, and to Joseph Smith, the American Prophet!

This was the man who Josiah Quincy, Mayor of Boston, predicted in 1844 might be named by future generations as the historical American of the nineteenth century who has exerted the most powerful influence upon the destinies of his countrymen.

While still a boy of fourteen Joseph Smith was visited by God the Father, and by his Son, Jesus Christ, and told of the work he had been chosen to do. Eight years of schooling followed, during which time he was visited eight times by a heavenly messenger. This left but sixteen years of his earthly life.

In those sixteen years he translated the Book of Mormon from ancient inscriptions on gold plates; received revelations from heaven which fill a 250 page book (the Doctrine and Covenants), and part of another (the Book of Moses in the Pearl of Great Price); translated some writings of Abraham from one ancient record; wrote a 3200 page history of himself and the Church; and was visited and given instructions and authority by the Savior, John the Baptist, Peter, James and John, Moses, Elias, and Elijah.

All this added up to a restoration of the gospel, which in turn brought answers to the major

questions of humanity—the true nature of God and the Godhead, the truth about pre-earth life and the creation of the world, the purpose of mortality and the destiny of man, the mission of Jesus Christ, the true meaning of the atonement and resurrection, and the nature of eternity and eternal progression. In addition, out of revelation came new truths concerning the sacredness and eternal nature of the family and marriage, freedom and free agency, a happy society, the importance of education, and the necessity of work for the dead.

During these same years he organized the Church, set up an extensive missionary system, built one temple and started another, built the largest city in Illinois and became its mayor, established a model city government, headed a military organization, was a candidate for President of the United States, and planned the westward migration of the Saints.

All this, and much more, he did in the face of great adversity and relentless persecution. Some forty-seven times he was arrested on false charges and spent long months in jail. He submitted voluntarily to arrest on June 24, 1844, which he knew would be his last. Three days later a lawless mob brutally murdered him.

The Prophet was dead, but the true test of his divinity was just beginning. Could the combined forces of evil destroy the Church he had established, the work he had started?

Fewer than 130 years have passed since the Church was established, yet it has grown to a million-and-a-half members, with world-wide recognition and influence. More and more people are recognizing the Prophet Joseph Smith's greatness, and proclaiming his divinity. The prediction of Mayor Quincy will yet come to pass.



President Brigham Young, born June 1, 1801, at Whitingham, Vermont; ordained an apostle February 14, 1835; President of the Council of the Twelve at the death of the Prophet Joseph Smith; sustained as President of the Church, December 27, 1847, Winter Quarters, Nebraska; died August 29, 1877, Salt Lake City.

Brigham Young

One fall evening in 1832, a man named Joseph Smith uttered a prophecy. "The time will come," he assured an earnest group of brethren, "when Brigham Young will preside over this Church." The prophecy seems especially significant, since Joseph Smith and Brigham Young had met for the first time that very day.

The thirty-one-year-old Brigham Young, however, was unaware of this prediction at the time, unaware that it would be fulfilled in twelve years following the martyrdom at Carthage and the persecution at Nauvoo. Of this he was aware: that Joseph Smith was a prophet, called of God to restore the everlasting gospel.

Brigham Young had followed a rugged path from his birth in 1801, in Vermont, to the gate of baptism in the true Church. Back along that path, he had received the guidance and love of a spiritually-minded mother, Abigail Howe Young, and of a righteous father, John Young, a soldier of the Revolutionary War. He had known the association of ten brothers and sisters, some of whom later accepted the gospel. Along that path, when he was only fourteen, his mother died, and the entire Young family was dispersed, "farmed out." He made his way alone from then on, becoming at twenty-two a carpenter on the Erie Canal. Shortly thereafter he married Miriam Works.

It was several years later that he heard of the "gold bible," and the Mormons, at Mendon, New York. Mendon was a landmark. There, on April 14, 1832, he was baptized and ordained an elder. September of that year brought his first visit with the Prophet in Kirtland, and the portentous prophecy.

Following this historic meeting, the Smith-Young friendship flourished, and within only three years, February 1835, Elder Young was ordained an apostle. Later, with the Prophet he fled by night to Far West, Missouri, and then went on alone to Nauvoo, Illinois, where he strove to protect the Saints from mob ravage.

In April 1839, Brigham Young, so sick he could scarcely stand, left his poverty-stricken family for a mission to England. There, in slightly over a year, he and other members of the Twelve baptized between seven and eight thousand converts.

Following the martyrdom, on August 7, 1844, Elder Young assumed leadership of God's Church on earth, and three years later, was ordained its President.

To people within and without the Church, the story of the Mormon pioneers is legend—their flight from Nauvoo during the blasts of an 1846 winter, their back-breaking grind across a continent, fraught with sickness, death, and innumerable dangers. The march of the Mormon Battalion, is remembered as a part of those trials.

Brigham Young's pronouncement upon viewing the vast valley and the Great Salt Lake beyond, July 24, 1847, is readily quoted by both Mormon children and adults: "This is the place!"

When in 1850, Utah was made a territory, Brigham Young became governor, and the following years though arduous, were ones of growth. The Salt Lake Temple was begun and additional colonies started. During a span of thirty years, President Young directed the spiritual unbuilding of God's Kingdom, pioneered the unmapped wilderness, built temples, a tabernacle, a theater, roads, railways, established irrigation in the Rockies, and colonized some two hundred settlements with over 100,000 inhabitants.

Following a brief illness, on August 29, 1877, the Church's second President died. A moment before his passing, like Stephen of old, he stared "steadfastly into heaven," and seemed to have glimpsed someone waiting. "Joseph, Joseph, Joseph," came the final words. Brigham Young upheld the confidence. He had fulfilled his obligation.



President John Taylor, born November 1, 1808, at Milnthorpe, England; joined the Church in Canada; ordained an apostle December 19, 1838; with the Prophet Joseph at martyrdom; sustained President of the Church October 10, 1880; died July 25, 1887, Kaysville, Utah.

John Taylor

At sixteen minutes and twenty-six seconds past five p.m., June 27, 1844, a shot was fired which may have saved a life, and helped determine who would be the third President of the Church. On a torpid summer afternoon, violence exploded, and some of the Church's most dramatic history was made. The place: Carthage Jail, Illinois; the event: the martyrdom of the Prophet Joseph Smith.

There were four men in the jail's upper story when a mob closed in and began firing. One of the four had fallen wounded across a window sill and was actually toppling out, when something hurled him back into the room. It was a lead ball, fired from outside, which struck a watch in his breastpocket.

The man was John Taylor. When he was born November 1, 1808, in Milnthorpe, England, his parents, James and Agnes, would have been astounded and frightened had they foreseen the dramatic future awaiting him. Certainly his early years as a barrelmaker and a wood turner portended nothing of what was to come.

Had it not been for his voyage to Canada at twenty-two, John Taylor might have plied the same obscure trade all his days. Possibly he never would have heard of a "curious" people called the "Mormons" nor they of him.

Following John's marriage to Leonora Cannon in Toronto, Canada, he became interested in the missionary teachings of Elder Parley Pratt. An active but discontented Methodist, he began an assiduous examination of the restored gospel, and on May 9, 1836, both he and his wife were baptized. Shortly afterward, he was ordained an elder.

From then on, the once placid Taylor life was altered, the changes coming at a rapid pace. A few months after his conversion, he was placed in charge of all the branches in upper Canada. A year later the Prophet called him to Kirtland, Ohio, and in 1838, he was ordained an apostle.

Whether the tall, well-built Englishman had fully anticipated what lay in store, no one knows. Radically uprooted from a life of comparative solitude, he was suddenly cast into the fervid heat of persecution, weighed down with tremendous obligations.

Shortly after arriving in America, the Taylor family fled to Illinois to escape mob violence. With scant time to settle, ill and threadbare, Elder Taylor prepared to leave on a mission for England with others of the twelve. Upon his return, having been blessed with great success, he undertook important journalistic pursuits for the Church, a job for which he was well suited. New Year's, 1844, saw John Taylor prosperous and happy. June of that same year found him critically wounded on the floor of Carthage Jail, four bullets in his body. But the Lord had plans for John Taylor. Even before his wounds had healed, he was meeting with the twelve, performing his labors as an apostle.

In following years, he journeyed again to England, returned, and followed Brigham Young westward, leading a second band of pioneers with Parley P. Pratt. Then came missions to France and Germany, and the Eastern States. Twenty years of intense religious and civic activity followed in Utah, and on August 29, 1877, at the death of Brigham Young, John Taylor as President of the Twelve began directing the activities of God's Church. He was sustained as President of the Church in October 1880.

Between the time of his baptism and his passing on July 25, 1887—forty-one years—John Taylor had given his entire soul to work of the kingdom, demonstrating his courage, selflessness, and love in countless ways—boldly facing rabid mobs, giving liberally of all he owned to those in need, and attacking every problem whether physical, mental, or spiritual with an almost awesome zeal.



President Wilford Woodruff, born March 1, 1807, at Avon, Connecticut; ordained an apostle, April 26, 1839; one of the Church's great missionary leaders; sustained President of the Church April 7, 1889; died September 2, 1898, San Francisco, California.

Wilford Woodruff

One wonders if the pages of history contain many accounts more incredible than the series of near tragedies that befell young Wilford Woodruff between his third and seventeenth birthdays. In separate accidents he fell into a caldron of scalding water and fell from the top of a barn; broke arms falling down stairs and from a lumber pile; narrowly escaped being gored by a bull and was kicked in the abdomen by an ox; broke a leg in a sawmill and another when thrown from a wild horse; was buried by an overturned load of hay and had to be rescued from thirty feet of water; was blinded in a snow-storm; split a foot open with an ax; and was attacked by a mad dog. And, in later years, he narrowly escaped being crushed by a falling tree.

Truly, it would seem that some power tried to prevent Wilford Woodruff from fulfilling his earthly calling. Conversely, it would also seem that a greater power *did* want him to; otherwise, he might never have survived. Strangely enough, Wilford Woodruff, who became the fourth President of the Church, lived to be ninety-one.

Wilford Woodruff was born March 1, 1807, in Farmington (now Avon), Connecticut, the third son of Aphek and Beulah Woodruff. For twenty years this sturdy lad toiled with his hands, farming and working in a sawmill. Along the way, he learned to read and write competently and familiarized himself with the Bible, his favorite book.

It was at Richland, New York, in 1833 that he heard the gospel, was converted, and baptized in ice-choked waters on the final day of that year. That spring he met the Prophet Joseph and his brother Hyrum in Kirtland, Ohio.

Swiftly to recognize and accept the Prophet

for what he was, Wilford Woodruff now dedicated himself and all that he owned to the up-building of God's kingdom, and from thenceforth, for many years he was on the move, preaching the gospel. During his first mission in the Southern States, he was beset three times by mobs, and was even followed by wolves.

Just one month after his marriage to Phoebe Carter, in 1837, he was off on an important mission to the northeast. During the following summer he received word from Missouri that the Lord had called him to the apostleship, and on April 26, 1839, he was thus ordained.

Arriving with others in England in January 1840, he found the field white and ready for harvest. After eight months' labor, eighteen hundred people were brought into the Church. Certainly, Wilford Woodruff is among the greatest missionaries the Church has ever known.

Other missions followed, and in 1847, he accompanied the first band of Saints westward, and heard Brigham Young proclaim, "This is the place." (It is his personal diary that has given us much of the history of the soul-stirring events of that period.) Once established in Utah, his labors became even more intense; touring outlying settlements, working on the temple, building dwellings, farming, placing his experience and drive behind the Church and civic projects.

Following the death of John Taylor, Wilford Woodruff was sustained as President of the Church at the April 1889 conference. In April 1893 he dedicated the Salt Lake Temple, having watched its development during its entire forty years of construction.

President Woodruff died on September 2, 1898 in San Francisco.



President Lorenzo Snow, born April 3, 1814, at Mantua, Ohio; ordained an apostle February 12, 1849; sustained as President of the Church September 13, 1898. In the three years of his presidency he reconverted the membership to the principle of tithing; died October 10, 1901, Salt Lake City.

Lorenzo Snow

On a mountainside above the city of Piedmont, Italy, a young man knelt in prayer. There in the Alps, for six hours he humbly and stedfastly petitioned the Lord for the answer to a crucial question. When the long hours had terminated, he arose with an expression of radiant conviction, left the mountainside, and entered the home of a man named Grey. There he placed his hands upon the head of a dying child and pronounced a blessing. Almost instantly the child was healed, as God had promised in answer to the prayer on the mountainside. Through that manifestation of divine power, the gospel was introduced to Italy.

Lorenzo Snow, then only thirty-six, had come a long way since his birth at Mantua, Ohio, April 3, 1814—not only geographically, but also physically, intellectually, and spiritually. He was an apostle of the true Church, valiant in the sight of his Heavenly Father.

As in the case of his great predecessors, formal education was not easily come by for Lorenzo Snow, even though his thirst for learning was insatiable. It was while journeying to Oberlin College as a young man that he met Apostle David W. Patten and was stirred by his testimony. Later, when an older sister, Eliza R., invited him to meet the Prophet at Kirtland, he readily accepted.

In June 1836, he entered the waters of baptism, but it was not until two or three weeks after his confirmation that the Holy Ghost was manifested in the manner he desired. When its presence was truly felt, he was filled with an ineffable joy, a strengthening of testimony, and an overwhelming knowledge that "Jesus Christ is the Son of God."

With such a testimony, it was natural that Elder Snow should begin carrying the gospel to the world. In 1840, he was called to labor in England, where his efforts were greatly blessed. Following his return four years later, he was

called to disseminate the Prophet's "Views of the Powers and Policy of the Government of the United States," to the people of Ohio.

February 12, 1849, Lorenzo was asked to attend a meeting of the Council of the Twelve, in Salt Lake City, and was nearly overwhelmed to learn that he had been selected as an apostle. In October of that year he began a mission to Italy, and while journeying across the plains to embark from New York, Elder Snow and his companions experienced some of the most remarkable manifestations of God's power ever recorded.

Although deep snows covered the plains, the wind continually swept a path before them. Once an Indian war party of two hundred rushed upon the small band of elders, intent on destroying them, only to be abruptly halted, "as an avalanche sweeping down the mountainside, stops in the midst of its course by a hand unseen." When they arrived at the Missouri River, "her waters immediately congealed [froze solid] for the first time during the season, thus forming a bridge over which we passed to the other side; this was no sooner accomplished than the torrent ran as before."

Following his return from Italy and a second mission to Hawaii, Lorenzo developed a series of splendid co-operative enterprises within the Church, including among other things, a tannery, wool factory, sheep and stock herds, and a dairy. Later came a mission to Europe, and the Holy Land which he dedicated and consecrated to the return of the Jews.

Lorenzo Snow was sustained President of the Church September 13, 1898, a position he held until his death, October 10, 1901.

A floral offering at his funeral bore the words, "As God Is Man May Be," reminiscent of a revelation he had once received—an exalting promise to all mankind, a symbol of that divine light he had ever walked toward.



President Joseph F. Smith, born November 13, 1838, at Far West, Missouri; ordained an apostle July 1, 1866; sustained as President of the Church October 17, 1901; first to travel extensively in Europe and South Seas as President; died, November 19, 1918, Salt Lake City.

Joseph F. Smith

Joseph F. Smith, son of Hyrum and Mary Fielding Smith, was born in the very furnace of persecution. At the time of his birth, November 13, 1838, at Far West, Missouri, his father and the Prophet Joseph Smith were languishing in chains at Richmond, having narrowly escaped death by a firing squad. Alone, sick, and apprehensive, with a large family to care for, Mary Fielding brought forth her son—one who would play such a significant part in Church history.

Many years later, addressing a small group of Saints, Joseph F. Smith said emotionally, "I can much easier weep for joy than for sorrow. I suppose perhaps it is due to some extent to the fact that all my early remembrances were painful and sorrowful." And truly, they could not have been otherwise. From his earliest infancy, he had felt the scourge of hatred. As a child he had nearly been smothered in his own home by wicked men. He had bid his father and "Uncle Joseph," good-bye on that fateful June day in 1844, had watched them disappear with the other brethren along the road to Carthage. On a dark summer night, he had heard a knock on the window, followed by the words, "Sister Smith, your husband has been killed!" He remembered well the screams and the wailing that sounded through the long, leaden hours.

He remembered the trip west with his widowed mother, the harshness of the wagon captain when she would not permit her nine-year-old son to stand night guard duty and perform the duties of a grown man. Poignantly, he recalled how less than five years later, his mother died in Salt Lake City, leaving him alone, but leaving a legacy of wondrous courage and faith.

The life surrounding Joseph F. Smith was not

one for a timid soul. He was being cast in the refiner's fire, to become a sterling instrument in God's hands. At only fifteen, already tall, muscular, and stalwart in the faith, he was called to the Sandwich Islands Mission, where he served for four years. Upon his return he enlisted in the "legion" to defend his people against Johnston's Army.

In 1859 he was called to labor in England. On this mission he began gaining acclaim as an eloquent and powerful public speaker. Following this mission, he visited branches throughout Europe, and returned at twenty-two a world traveler and an experienced missionary.

At about this time, he was employed in the Church Historian's Office, and at twenty-seven, was ordained an apostle. Having attained that holy calling, he rededicated his life and from that time forward was totally absorbed in promulgating the gospel. Important among his labors were two periods of presidency over the European Mission, and a special mission to the Eastern States to obtain historical information about the Church. Most significant of all, of course, was his appointment as Church President at sixty-two, on October 17, 1901.

During President Smith's administration many buildings were constructed, and the Church was entirely cleared of debt. "Get out of debt; keep out of debt; never mortgage your homes nor your farms," was his oft-repeated admonition.

Four times during his Presidency, Elder Smith traveled to Hawaii, and in 1915, dedicated the temple site at Laie. "Neat, methodical, diligent, wise, loving . . ." such epithets characterize the prophet, Joseph F. Smith, during his eighty years on this earth.

He passed from this life on November 19, 1918.



President Heber J. Grant, born November 22, 1856 at Salt Lake City; ordained an apostle October 16, 1882; sustained President of the Church November 23, 1918; served as President longer than any President, except President Young; died, May 14, 1945, Salt Lake City.

Heber J. Grant

Great purpose and determination guided the life of Heber J. Grant, son of Jedediah M. and Rachel Ridgeway Ivins Grant. Such dedication, directed toward righteous ends as it was, helped qualify him as a prophet of the Lord, and as seventh President of the Church.

The mighty will to achieve was manifest early in Heber J. Grant's life—sometimes in humorous and even ironical ways. A neighbor, for example, referred to him as “the laziest boy in the Thirteenth Ward,” because the lad spent hours each day throwing a baseball at his barn. What the neighbor did not realize was the motive behind this rather curious action. Lacking physical stamina in his early years, he had been belittled and called a “sissy,” by his baseball companions. “So much fun was engendered on my account,” he said, “that I solemnly vowed that I would play baseball in the nine that would win the championship of the Territory of Utah.” Through sheer persistence, he made good the promise to himself, and having done so, “retired from the baseball arena.”

More significant goals were sought and attained during President Grant's life, but all his efforts were characterized by the same sense of dogged, unflinching determination. As a youth, he aspired to be a bookkeeper for Wells Fargo. He not only obtained the job, but also labored with such enthusiasm and diligence as to delight his employer, establishing an excellent reputation.

When he was only a child, his mother attempted to teach him singing but failed completely because he simply could not carry a tune. A music teacher did no better. As he grew older, however, he was determined to learn the art of singing at any cost. Under the proper tutelage he finally learned to sing church hymns in a passable manner, and on one occasion astonished and nearly exhausted two travel-

ing companions by singing over one-hundred hymns in a single day.

More important than all these things was the way in which he qualified himself as a servant of God. At only twenty-four, three years after his marriage to Lucy Stringham, he became a stake president. His account of struggling to become a public speaker—the agonizing times when he stood at the pulpit scarcely able to force words from his throat, his weeping in a secluded field, with shame and humiliation, and his ultimate triumph—is an inspiring example of achievement.

“‘Never despair’ has been one of the guiding stars of my life,” he once remarked. Perhaps no single event strengthened this philosophy in his own mind or lent stronger realization to his own calling as an apostle than a revelation he received in the wilderness at twenty-five. While alone in the wilds, it was manifested powerfully to him that his calling was in part a fulfillment of the desires of his own father and the Prophet Joseph Smith in the next world.

As with the great Church leaders preceding him, Heber J. Grant served important missions. Notable were his opening the doors of the gospel to Japan, and his presidency to the European Mission.

November 23, 1918, Heber J. Grant was called to preside over the Church until his death May 14, 1945. His life was succinctly and accurately summed up by President David O. McKay when he said, “Persevering in accomplishment, sincere, honest, upright in all his dealings, positive in expression, dynamic in action, uncompromising with evil, sympathetic with the unfortunate, magnanimous in the highest degree, faithful in life to every trust, tender and considerate of loved ones, loyal to friends, to truth, and to God—such was our beloved President.”



President George Albert Smith, born April 4, 1870, at Salt Lake City; ordained an apostle October 8, 1903; sustained President of the Church May 21, 1945; died on his eighty-first birthday, April 4, 1951, Salt Lake City.

George Albert Smith

The banker was shocked. He spoke in blunt terms. Imagine a man in George Albert Smith's position wanting to mortgage his home to rehabilitate a seemingly hopeless alcoholic.

The alcoholic, however, wasn't hopeless so far as George Albert Smith was concerned. Elder Smith had faith that the man could be rescued from his wretched state, that, for all his weakness, he was important in God's sight, that he had great spiritual potential. Elder Smith, a paragon of spirituality and selflessness himself, staked nearly all he owned on that testimony, and despite the banker's adamant disapproval, the home was mortgaged.

The change didn't come in a day, not in many days. But, the man was redeemed. He overcame his problem and went on to become one of the great youth leaders in the Church.

George Albert Smith, eighth President of the Church, had love for his earthly brothers and sisters, and love for his Heavenly Father, a Father whom he communed with all his days.

The son of John Henry and Sarah Farr Smith, George Albert was born in Salt Lake City, April 4, 1870. Following the steps of his father and grandfather, he likewise became an apostle, and greater still—the prophet, seer, and revelator of the Church. Because of this noble heritage, Elder Smith was ever mindful of his obligation to honor the illustrious name of Smith. He was the third by that surname to become Church President.

The fall of 1891 found Elder Smith undertaking his first real missionary work, laboring in behalf of the MIA in Juab, Millard, Beaver, and Parowan stakes. The following year he was married to Lucy Emily Woodruff. His second mission took him to the Southern States, after which he was selected to head the YMMIA organization of Salt Lake Stake.

At the October conference, 1903, he was ap-

pointed to the apostleship—fulfilment of a promise made in his patriarchal blessing years before. Like all of the Church Presidents before him, from Brigham Young on, he served a mission to England, where he established himself more firmly than ever as a staunch servant of his Father in heaven.

Less than three months before the end of World War II, May 21, 1945, Elder Smith was sustained President of the Church, and thus he remained until his peaceful passing on his eighty-first birthday, April 4, 1951 in Salt Lake City.

In addition to his intense religious activities, President Smith was extremely active in civic affairs. His many offices and honors included: President of the International Irrigation Congress and International Dry Farm Congress, Federal Receiver of Public Moneys and Special Disbursing Agent for Utah. He received the Silver Buffalo award for "outstanding service to boyhood," the highest award in scouting. Under President Smith's leadership over one hundred historic monuments and markers have been erected from Nauvoo, Illinois to California, most prominent of which was the "This Is the Place" monument at the mouth of Emigration Canyon. In addition, he was one of aviation's outstanding pioneers, and served for a time as director of Western Air Express, now Western Airlines.

President Smith was a man without guile, of warm and gentle humor, a man willing to point out his own failings in order to instruct others or save them undue embarrassment. One of his favorite scriptures, the fourth section of the Doctrine and Covenants, contains the words, "... faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." And these words, which he so cherished, for all they implied, became not only the pattern, but part of the fabric of George Albert Smith.



President David O. McKay, born September 8, 1873 at Huntsville, Utah; ordained an apostle April 9, 1906; sustained President of the Church April 9, 1951; has dedicated four temples, traveled more than a half million miles as apostle and President.

David O. McKay

Eighty-five years of earth life is a long time according to man's reckoning. In the last eighty-five years nations have risen and fallen; mighty vistas of scientific progress have been unveiled. Leaders, great and small, righteous and wicked have gone to their reward, and the kingdom has rolled forth. All these things and many more have passed before the eyes of broad-shouldered, silver-haired David O. McKay.

Through eyes that have witnessed so much, our prophet, seer, and revelator has recently gazed back along the ever-widening wake of his life and glimpsed at the sunlit waters:

"If I named the blessings I have at eighty-five I would list health, sweet memories, joy in labor, faith in God and his goodness, an unselfish desire to serve and bless his children, loyal friends, brotherhood, and the companionship and love of loved ones—and the assurance that these cherished loved ones may be ours, always and forever." Such are his blessings—all in accordance to a law "irrevocably decreed in heaven before the foundations of the earth."

At fourscore and five, two decades after many men retire, President McKay continues to carry the weight of his calling with a straight back and a steadfast zeal that is simultaneously humble and unobtrusive. While others bide life's twilight hours to the resigned creak of a rocking chair, President McKay arises at dawn to meet countless obligations and continues to traverse the earth dedicating temples and houses of worship, preaching this gospel of the kingdom, bringing hope and joy to the souls of his brothers and sisters.

Such a man scarcely has time to live in the past. Eternity with all its joys and blessings lies ahead. But still, the prophet of this Church must feel a happy yet poignant nostalgia each time he sights the waters of Pine View, and the far fields of Huntsville, Utah—hillsides below a

tabletop mountain, land where the wheat stands amber in the sun of late afternoon, where the hay lies sweet and pungent in the cool of evening, when the crab apples are turning. For there is the home of his boyhood, a hallowed home, often silent and empty now, faintly echoing the bygone days, and the memories.

September 8, 1873, David O. McKay was born, the first son of David and Jennette Evans McKay. In that home he learned the precepts of the gospel and, from parental example, the godly life. He gained his thirst for wisdom and his first interest in great literature, which has become so important a part of his life. In Huntsville, Utah, he not only developed a love for his fellow man but also for animals, the soil, and the things it grew.

The same Huntsville school which President McKay attended as a boy, he later presided over before attending the University of Utah, where he became a football player, president, and valedictorian of his class. Then came a mission to Scotland and following his marriage to Emma Ray Riggs, the principalship of Weber Academy.

Memories, expressions, a few general facts . . . these are all that can be included in a page, when volumes are inadequate. Of importance among his endless accomplishments and offices was his ordination as an apostle in 1906, his assignment in 1921 to visit Church missions throughout the world, his presidency over the European Mission, his service from 1934 in the councils of the First Presidency. He was sustained President of the Church April 9, 1951.

Thus he stands, our prophet, seer, and revelator, in the month of November, 1958. In the words of Elder Richard L. Evans:

"May he have wisdom and guidance and inspiration, and strength and health and endurance, equal to every decision and demand that faces him in these difficult times."



Prophets Are Foreordained

by Joseph Fielding Smith

President of the Council of the Twelve

In the far-distant past before the foundations of this earth were laid, a grand council was held in heaven. At that council plans were perfected and an organization formed for the government of this earth during its mortal probation. Our Eternal Father, knowing the end from the beginning, chose from among the spirits those to be his rulers and prophets to assist in carrying through his eternal purposes on this earth in relation to the final destiny of men. All this the Lord revealed to Abraham, who declared that among these assembled spirits were "many of the noble and great ones."

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Pearl of Great Price, Abraham 3:23.)

Abraham was not the only prophet thus selected before he was born. Similar information is recorded of Jeremiah and other prophets, *and we have good reason to believe that all the prophets were likewise called and foreordained.*

In this grand council, Michael was chosen to come as the progenitor of the human family and to bring mortality into the world. Jesus Christ was chosen to come in the Meridian of Time to redeem man from the mortal state, and, on condition of repentance and faithfulness to the eternal plan, to extend redemption from individual sin. Abraham was appointed to become the "father of the faithful," and the founder of the house of Israel. Moses was chosen to lead Israel from Egyptian bondage, and Joseph Smith to stand at the head of the greatest of all dispensations, that of the Fulness of Times.

In this grand council, we are informed, "the morning stars sang together, and all the sons of God shouted for joy," because they were to receive the privilege of coming to this earth and partake of all the vicissitudes of mortality, fraught with such glorious and momentous possibilities.

Speaking of the appointment of Joseph Smith in this grand council, President Brigham Young has said:

It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. (Journal of Discourses 7:289.)

TALL COUNTRY



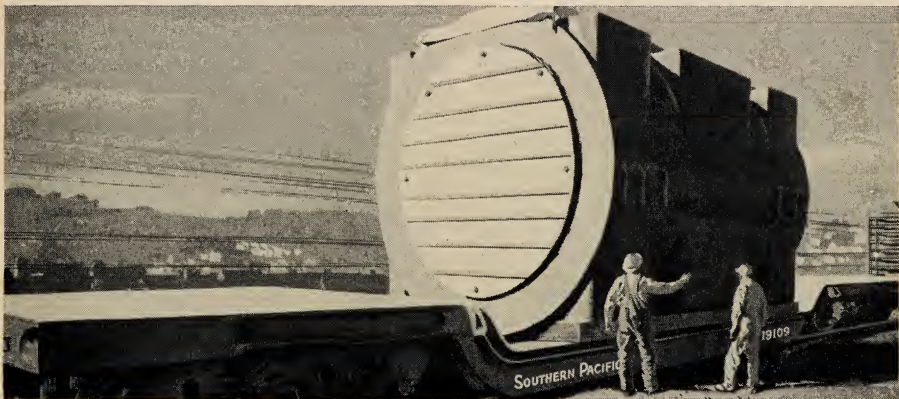
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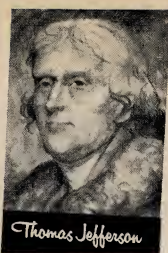
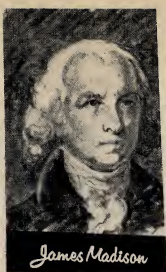
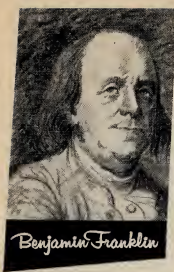


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Part II

Preliminaries to the Restoration

by Milton V. Backman, Jr.

Summary of Part I: Before the gospel of Jesus Christ could have been promulgated successfully, religious toleration had to be a reality, and the orthodox, medieval theology had to be liberalized. Favorable conditions for a restoration did not prevail during the Middle Ages or the sixteenth century. The reformers were unable, through their rationalization, to restore the gospel; and they did not sponsor religious toleration. They merely attempted to purify the church but without direct assistance from God. At that time, Christians were not prepared to accept a radical departure from their traditional beliefs. The conditions which existed in the world prior to the eighteenth century reveal that had the Restored Church been established, it would have probably remained in an isolated status, and missionaries would not have been able to spread effectively the message of Christ among men. However, the developments of the eighteenth century created favorable conditions for the restoration and prepared the people for the acceptance of the correct teachings of our Savior.

After the Glorious Revolution of 1688, a century of investigation, of rationalization, and enlightened thinking occurred. The spirit of this age was evident not only by an increase in the investigation of physical

phenomena but also by the extensive search into religious beliefs. During the Age of Enlightenment, an eighteenth century reformation (or it could also be named the Second Reformation) vexed the minds of many Christians. The zeal for perfection stimulated the intellects to embrace a program of reform of the orthodox beliefs which the Protestants had inherited from the medieval church. In this age, as in the previous two centuries, men attempted to purify religion and restore what they considered was the truth. However, the ecclesiastical priming produced a century of bitter controversy, and Christianity itself was placed on trial. After approximately fourteen centuries of rigid intolerance, Christianity was subjected to its first modern critique by reason under a relative degree of freedom of discussion.

One of the chief controversies that developed centered about the Trinity, and free thinkers rationalized that it was inconsistent to believe that the Father, Son, and Holy Ghost were one in body. They argued that one, plus one, plus one produced the sum of three and not one as "orthodox" Christians continued to assert. Consequently, Christianity's traditional God was subjected to a cross-examination for the first time since the Arian heresy had been crushed in the early Middle Ages. Immediately, the charge of atheism

and scepticism was hoisted on all those who today would merely be called healthy religious inquirers.¹ But the spirit of opposition did not silence these reformers any more than it put a cessation to the work of Calvin or Luther. Their influence increased, and their investigation into Protestant beliefs was extended to include other traditional doctrines. The infallibility and all-inclusive nature of the Bible was challenged; the doctrine of heaven and hell was revised; Calvinistic ideas of original sin and predestination were replaced by the concept of the free agency of man; the doctrine of the creation, as interpreted by the average Christian, fell under disrepute by scientific-minded scholars; and the concept was popularized that all men were to be judged according to their works. These reformers also sought to enhance the intellectual climate by sponsoring educational programs; and then, they took effective command of the fight to eliminate state churches and establish complete religious freedom.

Since Deism, the religion of the enlightenment, was mainly confined to a small group of intellectuals, this philosophy did not reach the masses to the degree attained by the sixteenth century leaders. It is further evident that their rational thinking led many Christians to reject the writings of Paul, to denounce the miracles of Christ, and turn from the acceptance of the Savior to a belief in one God who never interfered in the affairs of man. But these cankerous blemishes in their beliefs do not eliminate their contributions to humanity. Since the sixteenth century reformers also erred in doctrines, the leading eighteenth century rationalists stimulated the process of correcting the misconception in the Protestant churches. Patriots and Deists such as Benjamin Franklin, Thomas Jefferson, and James Madison were influential Americans who indirectly promoted the liberalization of the Christian theology. In harmony with the contributions of the leaders of the enlightenment, Christians continually grew more sympathetic toward original ideas and provocative philosophies and cautiously loosened their tenacious hold on traditional concepts.

The leaders of the enlightenment also proudly witnessed the manifestation of their ideals by the establishment of religious freedom in this country and

other nations. At the same time that Americans were incorporating the philosophy of natural rights to support their move for independence, the liberals and dissenters were uniting politically to establish natural religious rights for all citizens. During the American Revolution, the Anglican establishments were crushed; and in 1786, Virginia became the first state in the modern world to provide by self-imposed statute complete religious freedom for all denominations. In this same decade the spirit of peace and toleration was extended to the dissenters of New England, and the principle of religious liberty was included in the First Amendment to the Constitution.

As the nineteenth century was ushered in, a new wave of religious fervor swept America. Protestants, in an attempt to arrest the declining status of Christianity suffered by the impact of enlightenment, promoted a wave of vigorous revivals and the second great awakening became a reality. Converts poured into the churches. The revival spirit spread rapidly; and in the West the camp meeting developed as an effective institution to arouse souls to accept Christ. Crowds numbering in the thousands gathered to listen to the ardent preachers that prolonged their services for days. Some of the zealots in attendance were ignited into action by the enthusiastic sermons and began rolling, jerking, crying, shouting, and demonstrating their emotional aspirations through a variety of physical demonstrations. Even though the majority who emerged from the fires of the great awakening were satisfied with the existing religions, a few were discontent, and began seeking religious truths outside the pale of orthodoxy. Seekers were plentiful, and the augmentation of the spirit of inquiry and the establishment of religious freedom fostered the rapid rise of a multitude of radical sects. The Shaker, the Rappite, and Amana communities were among the religions nurtured in this new environment. These movements were inaugurated across the Atlantic; and when the leaders of these sects brought their followers to America, their societies attracted numerous converts. The doctrines accepted by these Christians reveal striking similarities; for all believed that their influential leaders, who attempted to restore primitive Christianity, received revelations. The followers of these prophets (or as in the case of the Shakers, the prophetess, Mother Ann Lee) abandoned their

(See page 893 for footnotes.)

literal interpretation of the Bible and replaced it by the revealed word. These Christians also awaited eagerly the approaching millennium and courageously prepared themselves for the second coming. In their attempts to purify themselves, they organized into communal societies where they benevolently shared the fruits of their labors. Their extremism was further accentuated by their alterations of the prevailing attitudes toward marriage, for the Rappites and Shakers advocated celibacy, and the members of the Amana community frowned upon the procreation of the human race. Increase in their sects resulted from conversions of Protestants, and the fact that the millennium was right at hand eliminated the necessity of raising children to continue their work.

The fervent attitude toward the approaching millennium is also evident by the rise of the Millerites. Even though the evangelists of that generation had continued to proclaim the strong Puritan belief of a millennium, William Miller won followers by announcing the exact date of Christ's coming. By an examination of the scriptures, he fixed the year of the second advent at 1843; and, in 1831, he began his mission to warn the people of the United States of the approaching end of the world. His prophecy was not fulfilled, but from his activities emerged, in 1846, the Seventh Day Adventists.²

Meanwhile, in New England, the strength of the Congregational Church was being sapped by the sudden popularity of the Unitarians. That the enlightenment extended its influence to the nineteenth century generation is clearly evident by the convictions adopted by these Christians. In this period the Unitarians accepted the Bible but rejected the idea of the infallibility of the scriptures and believed in employing reason as the basis of their interpretation of the Word of God. They believed that Jesus was the

Son of God, but not the same as God, that he was divine, but distinct and inferior to his Father. They rejected the doctrines of original sin, predestination, election, and hell; and they supported the concept of free agency and judgment according to one's works.³ By sponsoring these unorthodox views and controlling the Divinity School at Harvard they became an influential body in liberalizing Calvinism. This trend was transported into the Congregational and Presbyterian churches where ministers began to reinterpret their beliefs. Numerous Christians reconsidered traditional beliefs, and a period of social unrest and continued controversy paralleled the rise of the reformed Christianity.

At the same time the liberal sects were flourishing, many Protestants were leading a crusade aimed against the consumption of alcoholic beverages. The temperance leaders passionately spelled out the physical and social ills created by liquor and pleaded for immediate abstinence. Clergy cried from their pulpits: "Drinking is an abominable sin and must be eradicated before Christ will reappear." Temperance societies were organized and revival techniques were employed to reform Christians and purify society. Other Americans not only pleaded for total abstinence but also centered their reform in the use of tobacco, tea, coffee, sifted flour, and meat. Sylvester Graham, a Presbyterian minister and leader of the physiological reform movement, also recommended the abundant assumption of fruits and vegetables; and advocated the unorthodox opinion that man should bathe three times a week, even during the winter months, and should open bedroom windows at night for ventilation. This era was not only an age of reform in men's diets, but also a period when men fervently attempted to alter the morals of the iniquitous, when Sabbath day societies proclaimed the need to return to the

OLD HOME

by Leone E. McCune

I walked today where Father walked
Along the path from house to barn,
Now overgrown with weeds and grass.
On either side where gardens grew,
Pink clover blooms in wild profusion.
Red barns stand sagging and decayed.
The doors are barred, and through cracked panes
I see the empty bins and stalls.

Here all is silence now. His work is done.

I turned to find great trees had cast
Their lengthened shadows on the path,
And summer's sweetness filled the air.
This place because of him will be
Forever hallowed, ever blest.
I paused and felt his presence there!

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Q. What else?

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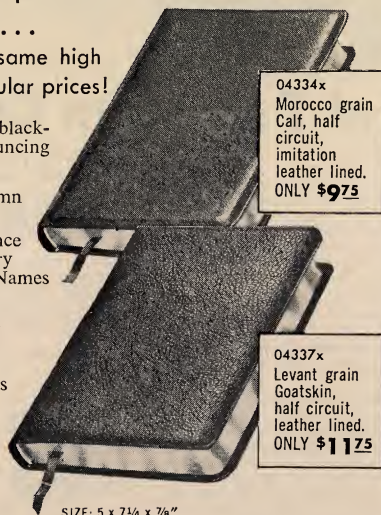
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Puritan observance of the Lord's day, and when abolition societies increased in fervor. The zeal for reform was carried into nearly every phase of American life, and the decades of the early nineteenth century were years when humanitarian and social reforms proceeded from the stages of planning to active accomplishments. Historians, in summarizing this age, have often employed the term, *the age of romanticism*. *Extremism*, *immediatism*, *radicalism*, and *emotionalism* are words that writers have continually applied to characterize the intellectual climate of the generation that plunged this nation into the Civil War. It was the youth of this same generation that witnessed the accumulation of religious enthusiasm and the establishment of numerous communal societies in western New York. In this burned-over district, a storm center for religious activity and an infected region of habitual revivalism, Americans first experienced the impact of Mormonism upon the historical scene.* The preliminaries of the restoration had been completed.

The time was so ripe for the restoration that some historians have commented that Mormonism could not have been founded in any other period.* In fact, some scholars have asserted that Joseph Smith created a new religion by borrowing heavily from the teachings of various radical groups that flourished in North America in the early nineteenth century. Such statements reveal that the authors have only superficially considered Mormon theology. Mormonism is not merely a reflection of the contemporary religious developments, as is evident by the unique features of this religion. It is true that Joseph Smith received visions and revelations, organized a communal society, advocated a return to the doctrines taught by Christ and his apostles, declared millennial principles, asserted unconventional views on marriage, taught dietary reforms, proclaimed Sabbath observance, and stressed the law of chastity. But these principles were also advocated by God's prophets of former ages. The accomplishments of Joseph Smith clearly dictate that he did not copy from his contemporaries. The Prophet, in harmony with other reformers of the period, denounced the orthodox

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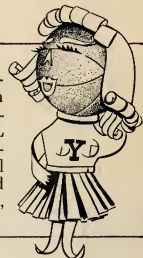
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trinitarian concept of God, but he also replaced the traditional teaching by a doctrine that was not advocated by any other reformer of his day. He replaced the controversial belief of a heaven and a hell by establishing the scriptural concept of paradise, salvation for the dead, and the three degrees of glory. He argued against the infallibility and all-inclusive nature of the Bible but supported the truthfulness of the scriptures by translating a work that proved to be a new witness for Christ and a veri-

fication of the writings located in the Old and New Testaments. He re-established the Church as it existed in the Meridian of Time, but in a manner not comprehended by anyone living in his generation, and named the Church after its founder Jesus Christ. He restored the concept of pre-existence and revealed the blessings that temple work contributes to humanity. He restored the priesthood, clearly manifest its powers by his actions, and succeeded in being an instrument in

The character to carry responsibility

Richard L. Evans



Among the distinguishing differences between people—one which classifies and separates men in significant measure—is the willingness, the ability, the character, the demonstrated desire to accept an assignment, to take responsibility, to follow through. In a sense, nothing simply does itself. Someone has to do everything that is done. Someone has to produce; someone has to improve the process and the product; someone has to sell; someone has to stay solvent. Almost everyone, it seems, can make some suggestions—some semifinal decisions—but sooner or later someone has to make final decisions—to decide what to do and when it would be best to do it. At home, at work, in all public and private places, always and in everything, someone has to see that every essential thing is followed through. And there is no real happiness, no real contentment, no great growth of character, and little sense of accomplishment, in running away from responsibility. And if freedom from responsibility were ever to become an ultimate ideal, it would be a matter of very serious concern. Of course there are times when we need temporary respite from responsibility—when we are overweary of being pressured and pushed—when we need some diversion from the same daily round of routine. Every person needs a change of pace, a change of sights and scenery. Vacation, yes; we need refreshment, recreation, the hour of rest, relief, and relaxation between the doing of duties, all these we need. No one can stay fresh without refreshment. No one can effectively carry responsibility relentlessly and ever remain unrelieved. But the sincerest satisfactions in life come in doing and not in dodging duty; in meeting and solving problems, in facing facts, in being a dependable person. There is ample evidence that the Lord God himself, when he sent us here, expected us to use our time and talents and intelligence, to think, to act, to make commitments, to keep commandments, and to accept real responsibility. And one thing that separates men in significant measure, is the willingness, the character, the ability, the demonstrated desire to take responsibility, to accept assignments, to follow through. And one of the great discoveries in life is finding a dependable person.

The "Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, August 31, 1958. Copyright 1958.

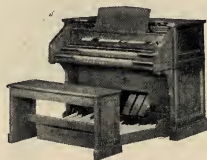
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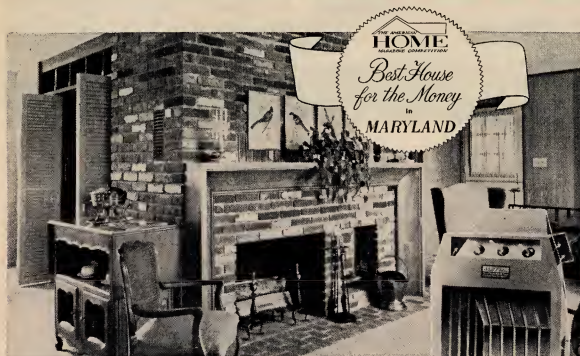
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passing the authority and power of the priesthood to later generations. He not only preached free agency but also restored Adam's position in history by proclaiming: "Adam fell that men might be; and men are, that they might have joy."⁵ Witnesses of the miracles of God also were permitted to add their convictions to the one who sealed his testimony, with his blood. And unlike false prophets, Joseph Smith was succeeded by other God-inspired prophets who have continually demonstrated to the world the reality of the restoration. An analysis of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price provides abundant evidence that Joseph Smith was led by God to restore to mankind truths on many subjects. By direct revelation from God, the latter-day Prophet succeeded in restoring the gospel upon the earth, and successfully re-established Christ's Church for the benefit of all mankind. The fact that religious liberty was a reality, that the orthodox Christian doctrines had been liberalized, and that many Christians were prepared in the early nineteenth century to accept the restored truths bear evidence that this century was the most opportune moment in the history of the world for the ushering in of the fullness of the gospel. The "fruits" of Joseph Smith are a testimony to the world that Isaiah's and Nephi's prophecies have been fulfilled.



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RESPONSE

by Alfred I Tooke

The violin of itself can make no sound;
the strings alone vibrate no melody;
but when submissive to the master's touch,
then, only then, can melody be born.

So man himself is impotent, but in the Master's hands his soul awakes, responds,
and heartstrings vibrate to the Master's touch
to radiate a lovely melody.

The Thankful Heart

If human hearts know shame,
Ah, then truly it must be
That this one blushes crimson.

To consider how these misered fists
Seize Heaven's every gift
As though it were deserved . . .

To think how this vain self,
In all its utter thanklessness,
Takes Life and Love
As its due heritage . . .
Makes unproved claim
To Sight and Sound
And Touch and Taste
And all of Life's endowments . . .

To reflect how this ungrateful mind
Dares trifle even its mean talents into dust . . .
Dares squander even one small skill,
And play the profligate with Time . . .

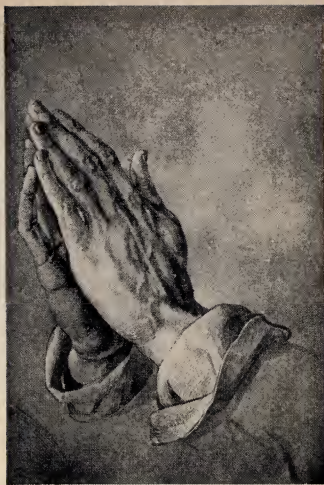
To know this petty creature that I am
Dares taking Beauty for its own,
Makes property of all the stars,
The sun, the earth, the very universe,
Deems Art its rightful slave
And Poetry its handmaid . . .

To know with what effrontery it deigns
To pilfer particles of Wisdom's fund
And make them playthings . . .
Make keys of friendships, coin of Truth,
And mold of Faith a luckpiece . . .

To ponder this . . .
To ponder this, and recognize too well
One's proud and selfish image there,
Reflected so in gross ingratitude . . .

Ah, then it is this heart must blush
And beat its tardy thanks—
Its sincere and humble thanks . . .

For this beggar's bag of blessings!



"Praying Hands"
by
Albrecht Dürer
(1471-1528)





Everyone has a stake in a better business climate

The photograph above shows some of the people whose products or services are used by a typical employee in industry and his family. This is an example of the chain reaction of benefits set off by just one job in a community.

Further dramatic proof of the importance of jobs is provided by a recent survey* which shows that 100 industrial jobs in a community can create:

- 74 additional jobs
- 112 more households
- 4 more retail stores
- 296 more residents in the community
- \$590,000 more income per year
- \$360,000 more in retail sales per year

The jobs that bring widespread benefits like these to a community depend on healthy and profitable businesses. And business, in order to grow and prosper,

looks to the community for a healthy business climate.

What are some of the conditions which make an ideal business climate? They are the same things that thoughtful people in a community want for themselves:

Honest and efficient government, supported by a strong majority of alert and well-informed voters who have the balanced best interests of the community at heart.

Fair taxes for both business and individuals, without restrictive regulations or discriminatory financial burdens.

Conscientious law enforcement which protects the rights of all citizens, corporate and private.

Equitable pay and benefits which reward employees for applying their full effort and skill to the job.

*"What Industrial Jobs Mean To A Community," U.S. Chamber of Commerce



Responsible union leadership and freedom from unwarranted strikes and slowdowns where collective bargaining is in effect.

Qualified people to fill employment needs, with educational facilities to prepare people for a wide range of jobs.

Adequate community facilities such as stores, banks, utilities, transportation, hospitals, and commercial services.

A social and cultural atmosphere in which people will enjoy living and working, including schools, churches, libraries, theaters, a responsible press, and healthful recreational facilities.

Throughout America, businesses, municipal and state governments, and individual citizens are taking an increased interest in gaining these good business climate conditions for their communities.

There is still much to be done, however, on local, state, and national levels. You can help by asserting your views on the need for a good business climate—as a member of community organizations, in civic planning activities, and at the polls. You'll be helping achieve the conditions that will enable your local businesses to operate successfully—with the greatest benefit to you.

To find out more about how you can help appraise and improve the business climate in your community, write to Business Climate, Dept. O, Box 2490, Grand Central Station, New York 17, N. Y.



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The *Latter-day Saint Organist* is the title of a new record issued by the General Music Committee of the Church. This record will be a great boon to organists of the Church.

Elder Alexander Schreiner, Salt Lake Tabernacle Organist and a member of the General Music Executive Committee, has made the recording on a 12 inch, high fidelity disc. One side of the record has to do with hymn playing. Copious illustrations are given of hymns of different styles, such as the stately, the vigorous, and the sustained, with brief verbal instructions. On this side are also two examples of post-ludes.

The reverse side of the record contains six preludes of varying character, all of which are suitable for Sacrament and other meetings. These preludes are played with a variety of registration, illustrating the different tone colors that can be obtained by the organist.

Records are being recognized as a very effective medium of education, and their use is rapidly extending to nearly all branches of learning. They are particularly useful in the field of music where actually hearing the sound of musical combinations is most important.

It is hoped that all organists of the Church will obtain this record for their personal use. It will be a source of great help to them in making their hymn playing more effective and their prelude music more appropriate and devotional.

This record may be purchased at the office of the General Music Committee, 69 East South Temple Street, Salt Lake City, Utah, for \$2.00 or \$2.50 if mailed.

HANDICAP AT FIFTY

by Lucretia Penny

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I can only keep stalling
Now while you're calling,
It will come to me after you're gone!

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Morning Milk Pumpkin Pie

(Makes 9-inch single-crust pie)

1 cup sugar	½ teaspoon ginger	1½ cups (1 large can) undiluted MORNING MILK
1½ teaspoons cinnamon	½ teaspoon salt	9-inch single-crust unbaked pie shell
½ teaspoon cloves	2 eggs	
½ teaspoon allspice	1½ cups canned pumpkin	
½ teaspoon nutmeg		

Blend sugar, spices, and salt together. Add eggs and pumpkin. Mix well. Stir in Morning Milk. Pour into unbaked pie shell. Bake in hot oven (425° F.) 15 minutes; reduce to moderate heat (350° F.) and continue baking about 35 minutes, or until knife inserted in pie mixture comes out clean. Cool.

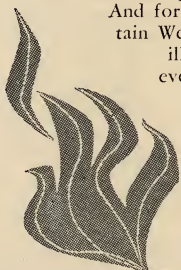
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Away from home . . .

Richard L. Evans



With the passing summers and seasons, there come times of leave-taking. Many leave home, many young people particularly, for school, for work, for other opportunities. And leaving home-ties is always in some ways a trying time—even leaving for pleasant prospects. There is always change when one is away—change in us, change in others, change in circumstances and situations. There is change in every new experience, change in every separation, and parents cannot see sons and daughters leaving, (nor can those who leave,) without some sobering thoughts—thoughts of gratitude for opportunity, mixed with some sentiment and some cause for concern. What will happen to us and to others? What events will intervene? What will there be of the altering of attitudes? Who will be here when they come back? Both those who stay, and those who leave, wonder. Yet, the coming and goings, the meetings and partings in life are always, it seems, inevitable—and few there are, if any, who live without some separation. (And the certainty of these separations gives us added gratitude for the assurances of reunion and for the everlastingness of life.) Now as to those who go: What have we a right reasonably to expect of them when they leave home and friends and familiar places? This we would say is a minimum for them to remember: that always, wherever they are, they remember who they are and what they are; that they remember home teachings, high standards, courteous and trustworthy conduct; that they remember that what was basically right at home must be basically right also away from home—for there is no geography of principles, there is no geography of decency, of morality, or of honesty; there is no geography as to character, as to keeping the commandments, as to gentlemanly and kindly and considerate conduct. We are what we are, wherever we are. And you who go away: Remember parents waiting and wondering, parents praying and pleading for your peace and happiness and protection. Remember fathers, mothers, teachers, family, friends. And let the best of all that has been taught you, remain with you to guide you and guard you and bring you back to those you leave, to those you love, to those you would one day return to. And remember also the day of returning to him who sent you here to live this life.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, September 14, 1953. Copyright 1953.

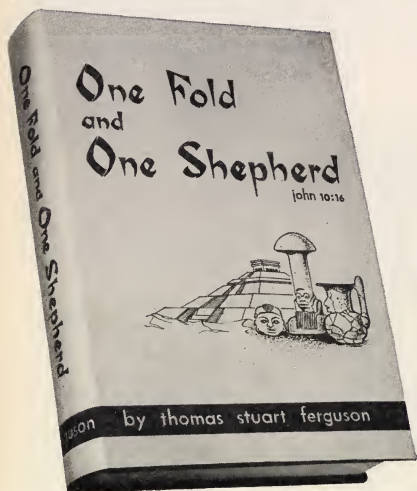
WORD FOR RECEIVERS

by Elaine V. Emans

Lord, I have long tried it,
And I, too, believe
That it is more blessed
To give than receive.

But teach me the equally
Serious art
That *taking's* more blessed
Than *hurting* a heart.

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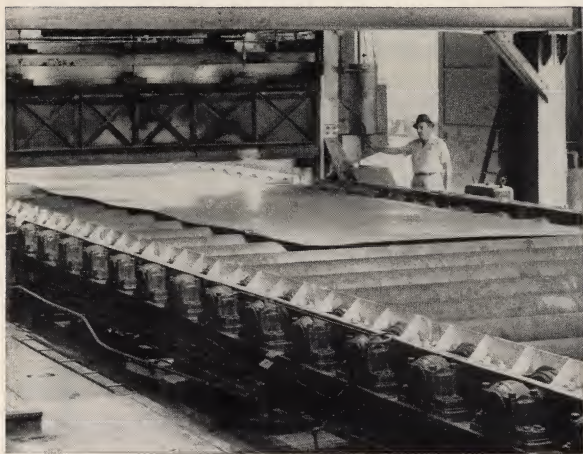
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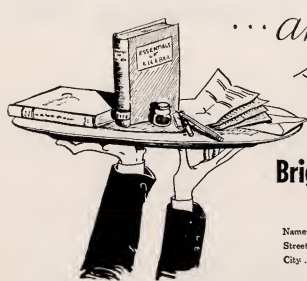
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Melchizedek Priesthood

(Continued) missionary service without financial aid from some person or quorum or other organization. This is particularly true of young church members in some foreign nations where the economic standards of the people generally are much lower than in the United States.

In dispensing their missionary funds, it is assumed that Melchizedek Priesthood quorums would prefer to aid brethren or sisters in their own wards and stakes who are known to them. The First Presidency maintains a general missionary fund to which they have invited contributions from individuals and quorums. The First Council of the Seventy also renders the same service through a fund it administers. Quorums of seventy in particular are invited to contribute their excess missionary funds to this account, so that the money may be used for the present rolling forth of the Lord's work.

Priesthood quorums should feel free to aid brethren and sisters irrespective of the priesthood affiliation of those helped. There is no reason why a seventies quorum, for instance, should hesitate to help a young member of an elders quorum. There should be no feeling that a young man should be ordained a seventy and thereby be precluded from possible priesthood service as an elder upon his return from the mission. The Church is one kingdom, and a spirit of fraternalism and unselfishness should pervade all its programs.

5. Special Missionary Obligation of Seventies

Seventies should be missionaries, teachers, and expounders of the gospel to all who are in need of such teaching whether such persons are in the Church or out of it, and they should be relieved of positions of presidency and administration in the organizations of the Church so that they can work in the field of their primary responsibility.

As many seventies as possible should make themselves available for service in the foreign missions. The great majority of brethren serving in the stake missions should come from among the seventies.

Presidents of quorums of seventy should set an example in missionary service. Three brethren, for in-

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NUTMEG CRISPS

Yield: 5 dozen cookies

Sift together 1 1/4 cups sifted all-purpose flour, 2 teaspoons Clabber Girl Baking Powder, and 1/4 teaspoon salt. Cream together 3/4 cup butter, 1 1/4 cups firmly packed brown sugar, 1 1/4 teaspoons vanilla extract, and 1/2 teaspoon almond extract. Add 2 tablespoons water and 1 egg yolk; beat well. Add dry ingredients; stir until well blended. Pack dough into empty 1-pound butter can from carton; slice about 3/4 inch thick with a sharp, thin-bladed knife. Place cookies on baking sheet. Cut each cookie in half to form rectangles; separate cookies 1 inch apart. Beat 1 tablespoon water and 1 egg white together until just combined; brush over cookies; sprinkle with nutmeg. Bake in a 375° F. (moderate) oven about 12 minutes. Cool.

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stance, can run a seventies quorum as easily as three can run an elders or high priests quorum. It always takes three members of a presidency in active service so that the chairmanship of the three standing committees can be filled. This leaves up to four of the presidents of each seventies quorum available for missionary service at all times.

Presidents called as missionaries may include, where appropriate, the senior president of the quorum. Those so serving are to be released from all committee obligations and other quorum duties. They need

not, among other things, attend presidency meetings unless such are held at an hour when it is not appropriate to do missionary work. Once a seventy or other priesthood holder is called on a stake mission, he is to devote his full Church service time to the missionary work, except that he is to attend Sacrament meeting, quarterly conference sessions, and priesthood meetings.

If Melchizedek Priesthood quorums would step forth and do all they should in the great missionary cause, there is no end to the good that would result.

"On Relying on Laws and Locks"

Richard L. Evans



In many ways we take great pains to protect our property and to safeguard ourselves. We pass many laws and we make many locks. But after all other considerations are taken into account and given their proper appraisal, we had just as well, first and always, face this fact: There is no such thing as being permanently safe simply with laws or with locks. The only things we can count on ultimately are honesty, integrity, and high qualities of character. No lock was ever made that gives full and lasting protection against a cunning and determined dishonesty—because the same kind of brains that can make a so-called safe lock can also unlock a so-called safe lock. The same kind of brains that can make a code can break a code. The same kind of mind that can devise a so-called "foolproof" system, can outsmart a so-called "foolproof" system. Laws and locks retard dishonest people, but they don't stop dishonesty. Only honesty can stop dishonesty—only integrity, only high qualities of character. And whenever we have to put ourselves in someone else's hands, as we often do, whenever we have to trust other people in any occupation, in any profession, in any relationship in life, we should look beyond skill, beyond talent, beyond personality, beyond appearance, beyond ability—even beyond all these (but including them also if we can) we should look for high qualities of character. And if we can't count on character, there is very little we can count on. No man has reason to sleep very well if his whole trust is placed in laws and locks and alarms, for people have proved repeatedly, with boldness and craftiness and quiet cunning, that they can invade the most safely guarded places, that they can perpetrate repeated frauds upon the public, that they can circumvent accounting systems, audits, and rules, and regulations. And with more laws and locks than we have ever had before, with more men checking on other men, with more and more people policing other people, there is more and ever more violation of laws and of locks. Too often, in too many places, too many of us have too much put our trust in mere physical factors, and have too much forgotten the inner make-up of the man. But when we have found high qualities of character, someone without evil intent, someone who knows the difference between what is his and what isn't, what is honorable and what isn't, when we have found someone to trust, we have found one of life's greatest safeguards and satisfactions.¹

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, September 7, 1958. Copyright 1958.

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The Family That Reads Together

by Elizabeth Larimore



One evening between Thanksgiving and Christmas in 1926 we could hear Dad's footsteps crunch on the snowy walk as he arrived home from the office. He came in jauntily, enveloped in the cold air of his walk from the streetcar, and peered over his steamed-up glasses at my sister and me, curled in warm comfort at each end of the couch. Flourishing an oblong package, he announced with a good deal of fanfare that he had brought us a book—*A Christmas Carol* by Charles Dickens—and that he was going to read it aloud after dinner.

From the time that we could sit up and listen Mother had read to us. We had loved being read to so much that we often kept her at it until her voice gave out. But I was now twelve, my sister ten, certainly old enough to take care of our own reading. Dad had never read to us much before. We wondered why he was so set on it now, when we were practically grown up. We were at the serious age, and I was engrossed in *The Little Colonel*, my sister in *The Bobbsey Twins*. We took a dim view of Mr. Charles

Dickens who sounded old-fashioned and musty to us.

From the very first paragraph Dad's rendition of Marley being as dead as a doornail had us enthralled. We were transported in time and place to gloomy London of the nineteenth century and could feel the chill fog creeping all about us as we sat before our cheerful fire. Mother was a good reader but not nearly so dramatic as Dad. He punched every significant verb, every colorful adjective with gusto. He was Scrooge; he was Bob Cratchit; he was the Ghost of Christmas Past. Imbued with Christmas spirit, he was giving a dearly beloved book everything he had. We sighed with regret when he laid it down, saying that was enough for one night. On successive evenings we could hardly wait until dinner was over to get back into the story again.

I believe that the repeated sharing of good books forges a bond between people never to be broken. I started reading to my children when they were two, continuing until they were ten, never from a sense of duty, but always with pleasure. Whether the story



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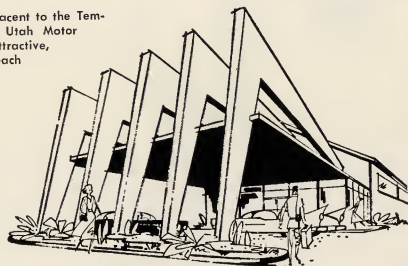
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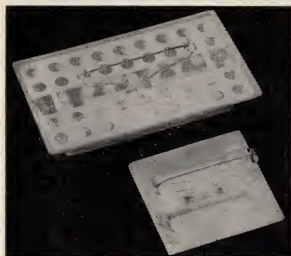
HOTEL UTAH MOTOR LODGE

Max Carpenter, Mgr.

was *Peter Rabbit* or *Treasure Island*, I enjoyed it as much as they did. And we all enjoyed the companionship that goes with reading together. Children need a guiding hand into the world of good literature. Just as Dad introduced me to Dickens through *A Christmas Carol*, then went on to *Great Expectations*, so I have introduced my son and daughter to my favorite juvenile classics. Bringing your children and your favorite books together starts a lifetime of good reading habits. They may take up comic books and a certain amount of trash from time to time, but they will always recognize the best and return to it.

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sleep after an evening spent floating down the Mississippi on Huck Finn's raft. There is spiritual enrichment in discovering or renewing acquaintance with Beatrix Potter's delightful animals; *Winnie-the-Pooh*, *Tom Sawyer*, *Mary Poppins*, *Anne of Green Gables*, and all of the timeless characters and plots from which children absorb good taste, good vocabulary, and a knowledge of people and ways of life.

I know that my children and I are not unique in this enjoyment of reading together. When I was a librarian, I participated in story hours in big city and small town libraries. Sarah Bernhard never had a more spellbound audience. The most fractious child will quietly hang on every word of a good story well delivered. You don't have to be endowed with dramatic ability to read aloud effectively to children. What you do need is *enthusiasm*, the knack of viewing the story through their young eyes, so that you impart your enthusiasm to them. If you care about the characters and how the whole thing will turn out, your audience will care, too.

There is bound to be, sooner or later, a strain in parent-child relationship. But no matter how far apart you grow in interests and attitudes, there will always be that closeness instilled when a warm little body leaned against you to hear a story. My parents were dignified and reserved. They never got down on the floor and romped with my sister and me. But through those sessions with good books they com-

municated their affection for us and wove a strong family tie.

My twelve-year old daughter is at the "anti-parents" phase and considers us tiresome people who go out of our way to obstruct her pursuit of happiness. Recently, while ill with scarlet fever, she said the three words I used to hear frequently and hadn't heard for a long time—"Read to me!" The library is a good distance across town, and the supply of juveniles on our shelves had been thoroughly exhausted long ago. Casting about for something different I came up with Conan Doyle's *The Hound of the Baskervilles*. I remembered the pleasurable thrills I had experienced over it. Maybe it was too old for her, but we would give it a try. I don't know of a better escape yarn, and the suspenseful hours with Sherlock Holmes and Dr. Watson in their adventure on the wild English moor took our minds off her illness, besides renewing our old companionship which has only been lying dormant.

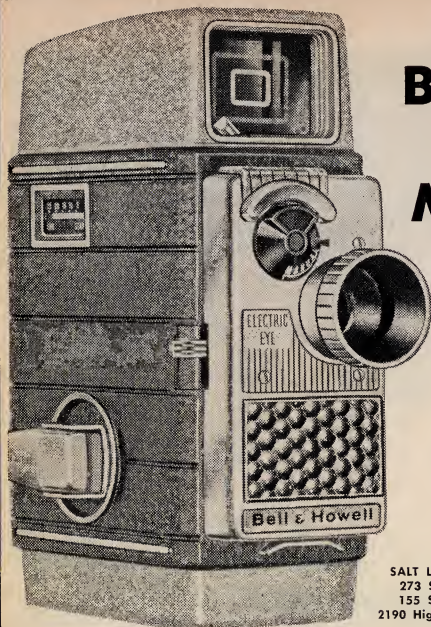
The more you can do to establish something in common between you and your children in their formative years, the better you will get over that hump between the time they leave childhood and enter adulthood. There comes a time when it is difficult to get through to them. But there will be understanding with words unspoken if you have shared good things all along. Good literature is the best of company. I have great faith in its power to bring out the best in people.

IN THE EVENING

by Patricia Duff McGinley

The kitchen air is sweet with new-baked pie
And warm with light. Here, standing at the sink,
I watch the last sun leave the clouds and die.
"It's nearly six; he'll soon be home." I think.

The dinner's almost cooked; the table's set.
This little time alone is left to wait;
But, oh, how every minute seems to fret
Until I hear him coming in the gate.



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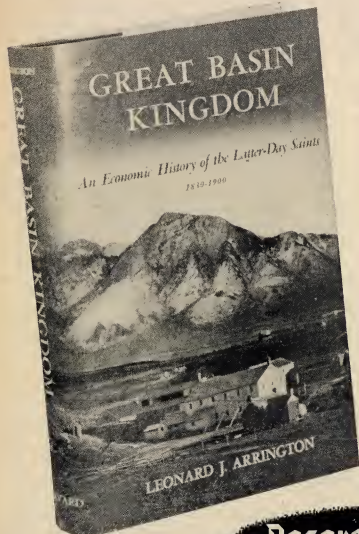
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Don't Keep Children in the Dark about . . .



FAMILY FINANCES

by Florence J. Johnson

Are you keeping your financial problems to yourself?

We learned that when the children shared the knowledge, many a problem was eased, and solutions were willingly suggested for which we would never have asked.

It began when it seemed that the demands by the children for extra money were becoming more and more frequent; and that when the demands were denied, we had sullen, unaccommodating boys and girls.

We had a family meeting one evening and gathered around the big dining room table. Paper and pencil was given to each one, and then my husband gave out figures—how much was set aside for food, for current expenses, for individual allowances, and the money laid by each month to make the payments that are due every six months, or

once a year such as taxes and insurance.

When the children added up the figures, he then gave them the amount of income for the month.

The figures that had been given were those of the past month, and it was Tom, the oldest boy who reached the answer first.

"Why, there is only ten dollars left," he said, staring at his paper.

"Yes," said his father. "That is the emergency fund."

"What is the emergency fund?" asked Sharon, (whose request for a new party dress ("that she just had to have") had brought about this family meeting. "You already have one marked 'the unexpected.'"

"The unexpected' is for big emergencies, like the damage done by that windstorm which was not fully covered by insurance, for the papering job in the guest room when the

window was left wide open, and that big repair job on the car," said her father. "The emergency fund is for such things as the track shoes for Tom, and those theater tickets you both wanted last month after your allowances had been spent."

"Did they come out of this ten dollars?" asked Jimmy, our sober little ten-year-old, whose allowance melted away under the spell of airplane and ship make-it-yourself kits.

"No. They were paid for out of the previous month emergency fund. This ten dollars is still available, but today is only the eighth of the month, and there are still three weeks to go," I answered.

"Then we could get the material for my party dress," Sharon said eagerly. "Darcy's has the loveliest pattern in their window."

"Wake up, Sharon. If you get the party dress, how about my Father-and-Son dinner tickets, and the birthday gift Jimmy needs for the party next week? Maybe Mother and Dad have a desire for something extra, too." Tom scowled at the figures on his sheet of paper. "Do we really eat this much?" he asked. "That should buy enough food for an army."

"If your mother wasn't a clever cook, it would be a lot higher," said his father. My husband looked at me, and we both smiled. Maybe it wasn't such a bad idea, after all, to lay the facts before the children.

"Well, we sure can't ask for an increase on our allowances," Tom said slowly. "Fred Clinton has the right idea. He said he couldn't afford to go out for sports because he had to work before and after school. If I had a job, it would help."

"Can you afford it?" asked his father quietly. "Fred has to help his mother out with the living expenses, because his father is dead. You are planning on college and a scientific career. You need to keep physically fit as well as mentally alert. You need competitive sports."

"I don't need those music lessons," Sharon pointed to one item. "I'll never set the world afire as a musician."

"We don't expect you to," I told her. "But it is a little social gift worth knowing."

"Where does the Christmas money come from?" Tom asked suddenly. "We always get extra allowance at



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Sprinkle in... 1 package Fleischmann's Active Dry Yeast

Stir until dissolved.

Add... 2½ cups Biscuit mix

Beat vigorously. Turn dough onto surface well dusted with biscuit mix. Knead until smooth, about 20 times. Divide into 8 pieces. Roll each piece into 4-inch circle. Place on ungreased baking sheet. Press to make edge of circles slightly thick. Recipe also makes four 8-inch or three 10- or 12-inch pizzas.

Note: For a thicker, more tender crust, cover shaped crust and let rise in warm place until doubled in bulk (about 35 min.)

Mix together... $\frac{3}{4}$ cup chopped onion

1 clove garlic, chopped

2 cups tomato sauce

1 lb. of ground

beef cooked

$\frac{1}{2}$ cup chopped

green pepper

salt and pepper to taste

Spread on dough.

Sprinkle with... 1 teaspoon oregano

Top with... 2½ cups grated Mozzarella

cheese or 2 6-oz. packages sliced

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utes until crust is brown, filling bubbly.



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that time. Then, there's the money you spend for gifts."

"Part of the savings is a Christmas fund, and then your mother and I add to it little by little. Your mother, when she finds a bargain when shopping; I, when we use less gas for the car or have fewer calls for repairs. Then, there are other little things that all add up so we have a little extra money to spend for Christmas and for vacations," said his father.

Tom nodded.

"Like the golf club fees when you spend your day off manuring the front lawn, and other chores?"

"Well, one is as good as the other for keeping the waistline trim after your mother's famous spaghetti dinners."

"I can paint the sailboat I just finished." Jimmy stopped chewing his pencil. "Frank wants one. It can be my birthday gift to him."

"I can pay for the tickets out of my jalopy fund," said Tom. "I won't have time to fool around with it this summer. Mr. Winters asked me yesterday if I would like to help him in his lab with some experiments. Maybe we could let Sharon have part of the money for the party dress she needs."

Sharon shook her head.

"I don't need it. I wanted one because Phyllis was getting a new one. What are you figuring now?" she asked, as she saw her brother was putting down some numbers.

"My allowance. Maybe if I knew just how much I can spend for each breakdown, I wouldn't be forever in the red."

"That goes for me, too. I know I've been buying too many chocolate malts."

"It really pays to have the figures down in black and white," said their father. "Here comes your mother with some refreshments. Let's drink a toast to—"

"To the Fentons' financial round table discussion," said Tom with a grin, lifting high his glass of orange juice.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

—Humphreys



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Your Question

(Continued) of the great and dreadful day of the Lord" to turn the heart of the fathers to the children and the children to the fathers, lest the earth be smitten with a curse. There is abundant evidence that can be produced showing that the hearts of the children have turned to their fathers. This is manifest in the nations of the earth, as well as in the Church of Jesus Christ. The abundant research in genealogical study and knowledge and the seeking after the dead is evidence that this prophecy has been fulfilled. Unto whom did Elijah come? Is there a minister or other person any place in the world who can testify that Elijah came and bestowed these keys to him to save the earth from a curse, except the Prophet Joseph Smith and Oliver Cowdery? Since no one else has made such a claim, and the evidence is too strong indicating that this authority has been restored, we must look to Joseph Smith and Oliver Cowdery for the fulfillment of this prediction.

Again: The Lord through his ancient prophets said that the time would come when the Israelites would seek their native land and that they should be established upon it. That this gathering has commenced is evident to all the world. The ancient prophecies are being fulfilled. Has any one except Joseph Smith and Oliver Cowdery ever laid claim to the restoration of these keys of authority? The evidence is here that they have been restored. Has any other minister or priest ever claimed that the Lord has revealed to him, and restored, the keys of the Dispensation of the Fullness of Times? Only Joseph Smith and Oliver Cowdery. Yet Paul and Peter have clearly predicted the restoration of this divine authority. Surely the Lord will do nothing without revealing it to his servants the prophets. The Christian world has closed the heavens against themselves. They have declared that there is to be no more revelation, coming of angels or visions, therefore they cannot lay claim to the receiving of any keys pertaining to the restoration; yet we see the evidence of this restoration taking place on the earth. The ancient prophecies concerning the coming of Christ, the restoration of Israel, and the giving of covenants to them,



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(the Israelites) all taking place on the earth. These cannot come without the aid of divine authority and duly authorized servants appointed through the opening of the heavens.

In the remarkable vision given to King Nebuchadnezzar of the image representing the nations from the days of Nebuchadnezzar to the time of the coming of Christ, we read that in the days of the kingdoms represented by the toes the "God of heaven" was to set up a kingdom "which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Latter-day Saints maintain that this kingdom is the Church of Jesus Christ of Latter-day Saints. Moreover that it is the "stone" cut out of the mountain without hands which eventually is to take pre-eminence upon the face of the earth. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an

everlasting kingdom, and all dominions shall serve and obey him."³

No one else, but Joseph Smith, has ever made the claim that this restoration and setting up of the kingdom (i.e. Church of Jesus Christ) has ever been revealed. Yet all indications point to the fact that the predicted signs of the approach of the second coming of our Lord are here. Surely the preparatory work of that coming must precede it. The restored unadulterated gospel must be here. Prophets who can receive revelation and who possess heavenly powers must be here. The heavens must be open and divine communications received by someone who is commissioned to set in order, under the guiding hand of Jesus Christ, all things preparatory to his appearance as King of kings and Lord of lords. Joseph Smith has proclaimed to the world that such power, keys, and authority were bestowed upon him. No one else has arisen to make such a claim; yet, this was revealed preparatory to these momentous and final restorations.

"Ah, Wilderness"—The Beginning of Adolescence

(Continued) Nevertheless, these are boobytraps to a growing boy. Cussing and vulgarity will usually alienate him from adults and the "successful" group at school. And drinking among adolescents always means slopping it up until they get high. Getting high means disaster. It means doing crazy things—to people, to cars, to themselves. Smoking is something else. It isn't spectacular like drinking, but it is a symbol. It represents defiance. It is "just to show the principal or parents that it's a free world." There is no pleasure in smoking until after the boy gets "the habit." Then it is a necessity. As one boy described it, "I have to smoke so I won't get the shakes." Then he added, "I can quit if I want to. I've done it lots of times."

Another activity that usually sprouts up during early adolescence is a suddenly developed talent for the telling of dirty stories. These are not nearly as significant to the boys as they sound to adults who overhear them, but it is likely to

shock a parent to hear the resounding guffaws which accompany some weird tale being told by his pink-cheeked boy with the innocent countenance. Even at eleven, boys frequently gather to swap stories and indulge themselves in expressions of vulgarity, but their major theme at that age is usually centered around routine physical functions such as elimination processes. Beginning around twelve, however, a boy begins to have a highly emotional fascination for the subject of sex. He secretly wishes he knew more about it and feels like giggling whenever the subject is mentioned. This new mysterious theme often becomes a tremendous source of humor for a twelve-year-old boy, and even a poorly told or pointless story on this subject will send him into gales of laughter.

Authorities believe this proclivity for off-color stories at this particular age is an attempt to show bravado and knowledge concerning a subject which they actually know is beyond them. It gives them a sense of security to see what "shockers" they can tell—as though they knew all about it. Perhaps it is Mother Na-

ture's way of saying, "Puberty is near."

Problems of Puberty

Physical development leading to puberty takes a long time. As we have previously mentioned, normal children become sexually alive at around 3 years of age. Therefore the approach of puberty in early adolescence is simply an intensification of feelings that have been gradually increasing through the years.

In fact, long before puberty a boy will have been doing something about these powerful forces of life within him. Either he will have tried to sublimate and control these tensions or he will have sought opportunities to exploit them. He may have battled back and forth in both directions during the passing years. This is extremely important for parents to understand. Parents who leave young children together for long periods without supervision can expect that as early as age 4 or 5 they will have become sufficiently curious about themselves and their feelings to try to do something about it. This natural and inherent curiosity makes young children extremely vulnerable to exploitation by older children or predatory adults. Studies of immoral behavior reveal that unfortunate experiences in very early childhood frequently cause a subsequent pattern of reckless promiscuity, or abnormal, deviate activity.

Puberty should be discussed by a father with his son in a very casual, matter-of-fact way. A boy needs to understand that while life is an amazing and awesome thing, it is intended to be a happy and satisfying pattern of existence. Many parents know that their own lives would have been far happier if someone had told them that the early control of the powers of procreation is essential to the happiest and most satisfying kind of life. Every boy deserves to know this, and he should hear it from his own father if possible.

It should not be difficult for a father to tell his 12-year-old rather casually what puberty will mean to him. A boy should be given a rather thorough understanding of his own

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physiology and the glandular development which should be expected at this particular stage of his life. Many good books are available for this purpose. He should understand that the tensions he will seek to control will be easily stimulated and that it will be easier for him if he deliberately avoids the obscene pictures and pornographic literature which "some of the kids" will be passing around. He will need to know that physical activity is the best distraction from morbid thoughts which are likely to prey upon his mind. He should also be assured that the strange flights of imagination which his dream mind may take is something which happens to everybody. It should just be accepted as part of "growing up." Such a discussion will take the mystery out of the many new experiences which await the 12-year-old boy, and it should help protect him from the feelings of fear and guilt which might otherwise creep into his mind.

A wise father will also have a suggestion or two for his boy concerning the maverick activities of his associates at school or in the neighborhood. Even some adult may seek to induce him to abandon sublimation and control in favor of exploitation. Fathers who never discuss such problems with their boys because they think "my boy would never fall for anything like that" are only deceiving themselves. The police across the country learn from the thousands of cases they are required to process each year that the ignorant and unprepared boy is the most vulnerable of all.

On the other hand, a boy is fortunate indeed if he has a father who has carefully counseled with him through the years. Where this is done a boy can approach puberty with understanding and confidence. He can also enter the strange wilderness of adolescence with a fixed determination to remain morally continent as part of his maturity and preparation for marriage. Many adults who read this article will have successfully achieved this high goal themselves, and even those who may not have been quite so successful will no doubt recognize the value of it and earnestly recommend it to their children.

(To be continued)



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Good Teachers and Discipline

(Continued) as state championships, tragedies, scandals, and so on.

(c) Problems of personality. The immature person has definite and varied problems which arise as the personality grows toward maturity. In this growth process mistakes will be made. The teacher's task is to give guidance and help in developing healthy personalities. To do so he must recognize that two facets exist in the problem of personality-caused disturbances: There are minor disturbances which can be helped or corrected, and there are major or deep-seated problems which are often beyond the teacher's ability to correct.

Because of these personality-caused disturbances, it is essential that a teacher understand child development and the problems confronting the age group he teaches. The teen-aged student, as an example, is confronted with the conflict of dependence and independence. As he makes the transition to adulthood, he may show signs of rebellion, moodiness, disobedience, impudence, attention-seeking behavior, and so

on. The wise teacher recognizes these signs for what they are, seeks to find the individual cause in each student, and removes the cause if possible. To be able to approach a student with such a personality disturbance, the teacher must manifest a sincere personal interest in him, and over a period of time, earn the student's confidence and trust. Once this is accomplished, the teacher is in a position to help.

Deep-seated personality problems are sometimes manifested in the same behavioral patterns as mentioned above. They can be recognized when the student does not respond to the usual workable procedures of control. They may also be manifest by erratic behavioral patterns, extreme hostility and aggression, nervous tics, anxiety, and other similar responses. Students suffering from deep-seated maladjustments can be helped to some degree by the teacher and the group if they are made to feel loved and accepted. Again the teacher's sincere personal interest in the student is invaluable in giving that student a sense of security and confidence. But beyond this, students with deep-

seated personality problems often need the help of professional agencies outside of the school.

Correction of Disciplinary Problems

Avoid the use of threats. When a teacher threatens certain disciplinary action for contrary behavior, he is merely placing a temptation before the class members. Should the class or an individual yield to the temptation, the teacher is in the awkward position of following through on a punishment that may not fit the situation. Instead of threatening, the teacher should exercise good control by giving proper and timely correction after a rule of good conduct has been broken.

Avoid show of emotion. The teacher who loses his temper or becomes emotionally upset is not in control of the situation but is being controlled by it. It is better for the teacher to wait until he has complete emotional control before he tries to correct the contrary individual or the class.

Gain group support. The *we* or *our* concept in a class is one that the

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teacher should consciously build with himself and the students. If the class is convinced that they have the love and respect of their teacher and that it is their class as well as his, they will take in good spirit the periodic corrections that are needed. When a teacher finds himself against the entire group, he is in a sad situation, and most likely the fault can be traced largely to him.

Inspect self and methods often. Teacher-caused problems can only be corrected by frequent critical introspection and a determination not only to recognize but also to correct the difficulty. The beginning teacher is certain to make mistakes, but he can rise above them if he will look for the cause of his failures and then work to overcome them. Even the so-called master teacher must constantly be alert and avoid falling into pitfalls. The teacher then should learn to master the desirable social traits and teaching skills which lead to success.

Learn the characteristics of the age group concerned. In addition, the teacher must come to know the characteristics of the age level he is teaching; he must learn to recognize the general behavioral patterns and deviations he must meet. He should seek new and better methods and take advantage of advanced training in those areas which will make him a better person and a better teacher. He must ever bear in mind that a good teacher does not teach subject matter but he teaches students. The religion teacher must do all in his power to help the student equip himself with the keys that bring exaltation and happiness.

Follow the scriptural injunctions. The religion teacher faces added responsibilities in considering the welfare of the individual students. Perhaps no better advice could be given a teacher who should be inspired of God than that given by the Lord concerning the exercise of the priesthood. It must surely apply to the teacher of God's children in the field of religion:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

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(D & C 121:41-43.)

NOVEMBER PASTEL

By Dorothy J. Roberts

*With maples' flame burned into ash,
and deep*

*Brown of oak but dust of cinnamon;
With freckled gold of willows
banked in sleep,*

*Fall's splendor on the plain and hill
is gone.*

*Now over earth's gray slumber
blossoms the sky,*

*All cloud and color, rayed with the
broken wheel,*

*The rimless spokes of sunlight.
Above the dry*

*Forsaken land, swirl streamers the
tint of steel,*

*Gold-haloed in the leagues of moving
air*

*Once blue and placid as a lake of
glass.*

*Sight climbs beyond the mountain's
faded stair,*

*Above the monotones of tree and
grass*

*To the pastel glory of the falling sun,
One beauty ending; another but
begun.*

The Three "I's"

(Continued) minds as to whether or not they are going to Church next Sunday. In fact, that question is not usually decided in their minds at all. They wait to see how much weight will be put on the teeter-totter on Sunday morning by the weather, how they feel, and what the other external conditions will be. There are some people who have not decided whether or not they are going to be honest, or



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whether or not they are going to be tithepayers, or do their ward teaching. They wait to see what pressures will be applied by circumstances.

One of the functions of leadership is to help people make firm decisions about things, draw answers out of their minds so that important questions may be settled once and for all. For as no one can be saved in ignorance, just so, no one can be saved in indecision.

Indifference

The worst sin of many people is not that they disbelieve in God; their skepticism is more serious—they just haven't thought about him one way or the other. It isn't that they disbelieve the doctrines of the Church; what is far worse, they just don't care. It is one thing to lack faith, but it is still worse to lack interest.

There are some people who call themselves by the rather fancy name of agnostic. They seem to take pride in saying, "I don't believe, but I don't disbelieve." That is, they are neither one thing nor the other. Someone said there is one folly greater than that of the fool who says in his heart there is no God, and that is the folly of him who says that he doesn't know whether there is a God or not. In some measure, agnosticism is a mere confession of indifference indicating a lack of ambition, or a lack of enough interest to try to find the truth.

When one is indifferent, the spirit remains apathetic and detached. There is then a natural lack of any involvement that would lead to faith. No one deliberately decides to be ignorant. Ignorance is indifference to learning. Sloth is indifference to industry. Weakness is indifference to strength. One man had an "indifferent" automobile horn. He said it just didn't give a hoot.

Certainly no man can be saved in indifference.

These three sins probably rob more people of their blessings than do all of the other sins combined.

Recently I talked with a man who told me that he had never read one single book in the last five years. Woodrow Wilson indicated this natural weakness when he said, "The greatest ability of the American people is their ability to resist instruction." Unfortunately most of



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us have our share of this unprofitable talent.

Thomas A. Edison makes our problem seem more difficult when he said, "There is no limit to which man will not go to avoid thinking." And yet scripture reminds us that "as he [a man] thinketh in his heart, so is he." (Proverbs 23:7.) Now if we are what we think, and then if we don't think, the seriousness of our situation is evident.

Emerson was also conscious of the problem when he said, "On the brink of the ocean of life and truth we are miserably dying. . . . Sometimes we are furthest away when we are closest by. . . . We stand on the brink of an ocean of power, but each must take steps that would bring him there. . . ." The Jews were so near and yet they were so far away. We must not repeat their mistake. We have three great volumes of new scripture. But what good does it do us if we are not familiar with them so that we can make their teachings a part of our lives. We are so near and yet we may be so far away.

The Athenians put Socrates to death principally for his attempts to deliver them from the oppression of the three I's. Jesus was crucified for the same reason. We seem to hang on to our ignorance, indecision and indifference for dear life. One cried out, "O God, why dost thou take so much interest in our welfare when we take so little in our own?"

The three I's have always been our biggest problem. We remain stricken with ignorance and poisoned by a continuous succession of small thoughts. We become centers of indifference. This prevents our progress. Indifference has been defined as inactivity in perpetuity.

Now what are we going to do about it? The logical solution is to learn how to develop antidotes for the three I's. We need to learn how to get people to study, think, ponder, pray, and make decisions about important things and then carry the decisions through to their proper conclusion. When we break the oppression of the three I's, our lives will take on new meaning.

Branch Rickey was once asked what was the greatest thrill he had ever had in baseball. His reply was, "I haven't had it yet." Our greatest thrill may also be in the future. It will come when we have learned to free ourselves and others from the degradation of the three I's.

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"Are we good for each other?"

Richard L. Evans



To an audience of young people, a wise counselor recently proposed a question concerning those with whom they kept company—a question which all of us could well ask concerning ourselves and all our associates: "Are we good for each other?"¹

It is a question which in youth could well be asked of pals and playmates. A boy and a girl well could ask it of those with whom they keep company. It is a question that people should surely ask as they select business associates. And it certainly is a question that all should ask before making a commitment as to marriage. It is a pertinent question in the selection of all associates. Inevitably we tend to be affected by the character and qualities of those with whom we keep company. Tennyson said it in a single sentence: "I am a part of all I have met."² We take from others; we give to others; and something of us all rubs off on all of us in any association. And in school, at work, wherever long or short friendships, and especially where romantic interests are in mind or in the making, we should earnestly consider: "Are we good for each other?"¹ A boy and a girl must consider whether or not in being together they bring out the best. Do they encourage and inspire—or pull each other down. Do they neglect work and duties unduly when they are keeping company? Do they neglect school, church, preparation, practice? Do their marks go down? Do they lift each other to live to high standards, or tempt each other to let down to lower standards? Some affect others adversely. Some are understanding, and others aren't. Some are coldly critical, and some are constructively encouraging. Young people who become enamored of each other sometimes tend to spend together too long a time, to linger too long and too late, and neglect too many other things, and exclude too many other friends, and draw too much away from family. In this life which moves so swiftly, and which reaches so far in its everlasting effects, those with whom we would want to live our lives, should lift our lives, and bring out the best, and help us to be better. And well would we ask each other always and frankly concerning ourselves, and as to all our associates: "Are we good for each other?"¹ In the lasting things of life, do we help each other to be at our best?

"The Spoken Word" from Temple Square presented over KSL, and the Columbia Broadcasting System, September 21, 1958. Copyright 1958.

(See page 883 for references.)

DESIGN OF GRATITUDE

By Mabel Law Atkinson

I bow before the beauty of old hands,
All gnarled and knotted, bleached as autumn hay;
They speak of wrestling life from barren sands
And have the grace to fold while old lips pray
Before a table with its simple food—
Old hands in the design of gratitude!

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Preliminaries to the Restoration

¹Roland N. Stromberg, *Religious Liberalism in Eighteenth Century England* (London: Oxford University Press, 1954) 1-18.

²William Warren Sweet, *The Story of Religion in America* (New York: Harper and Brothers, 1890), 277-279.

³Peter G. Mode, *Source Book and Bibliographical Guide for American Church History* (Wisconsin: The Collegiate Press, 1921), 404-407.

⁴Whitney R. Cross, *The Burned-over District* (Ithaca: Cornell University, 1950).

⁵2 Nephi 2:25.

The Spoken Word

"Are We Good for Each Other?"

¹Emily H. Bennett.

²Alfred, Lord Tennyson, *Ulysses*.

Your Question

¹Eph. 1:10.

²Acts 3:19-21.

³Isaiah 11:10-12. *Ibid.* 29:10-14;

⁴Jer. 31:31-34.

⁵Malachi 3:1-5.

⁶Daniel 2:29-44; *Ibid.* 7:18-27.

"Wickedness never Was Happiness"

(Continued) happiness. He said from the hillside:

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. . . ." (John 6:27.)

And again he prayed in Gethsemane: ". . . nevertheless not my will, but thine, be done." (Luke 22:42.)

The people on New Year's Eve had not labored for a meat which should not perish. The young man in the Army learned that the result of wickedness was not happiness, and I testify to you that although I am young, and although I am inexperienced in the ways of life and the world, it is my discovery and my witness, and I leave it with you that if you would find true happiness, spend your days laboring for that meat which does not perish as is found in the gospel of Jesus Christ. Let your prayers and your desires be above all ". . . not my will, but thine, be done." (Luke 22:42.) Learn to serve and to sacrifice in feeding his sheep.

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The Last Word

Teacher: Tommy, where are elephants found?

Tommy: Elephants are so big that they hardly ever get lost.



Confucius No Say

Man who leave home to set world on fire, often come back for more matches.

When man works like horse, everybody rides him.

Man can read some people like book but can't shut them up so easily.

We read that in some European countries they are considering placing a tax on American tourists. Maybe they just want to make them feel at home.

A problem was presented to the sixth graders for solution: "How can a rich man be poor in spirit?"

Blank faces told the teacher he had posed a problem which was truly a problem! He then put it this way: "If you had four cars, three homes in different states, a private plane, and a sailboat of your own, how could you still be poor in spirit?"

Suddenly it was all so simple. One of the boys knew the answer: "Just pay your taxes!"

It is no great thing to be humble when you are brought low, but to be humble when you are praised is a great and rare attainment.

—St. Bernard

It is not a tragedy to have only one talent; the tragedy is in not using it.

Driving along a lonely road a man saw a woman looking helplessly at a flat tire. He stopped and changed the tire, and as he picked up the tools, the woman said: "Please let the jack down easy. My husband is asleep in the back seat."

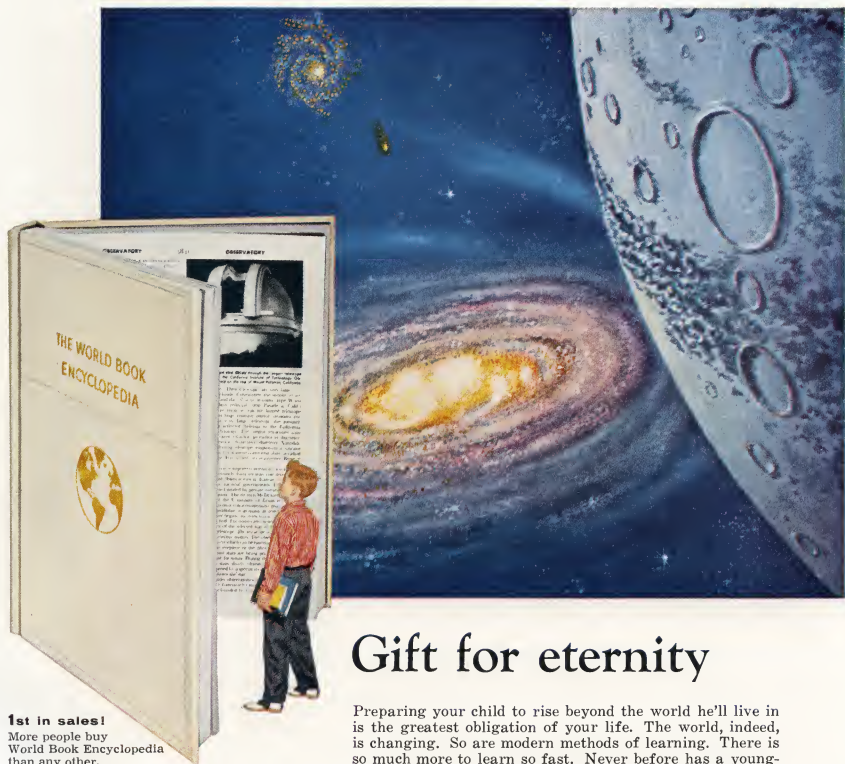


Wife: "Mrs. Jones has another new hat."

Husband: "Well, if she were as attractive as you are, my dear, she wouldn't have to depend so much upon the milliner."

As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.

—Seneca



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With bowed heads and grateful hearts, America now turns its thoughts to founding fathers who dedicated this season of the year as a time of Thanksgiving. Right thankful are we for this glorious land of

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